

Daniel B. Williams.

FREEDOM AND PROGRESS

— AND —

OTHER CHOICE ADDRESSES

— ON —

*Practical, Scientific, Educational, Philosophic, Historic,
and Religious Subjects,*

— BY —

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LANGUAGES, AND INSTRUCTOR IN THE SCIENCE AND
ART OF TEACHING IN THE V. N. & C. I.

— ALSO, —

Author of "The Negro Race, a Pioneer in Civilization." "Science,
Art, and Methods of Teaching," "Why We
are Baptists," etc.

— WITH AN —

INTRODUCTORY SKETCH OF THE AUTHOR,

BY JOHN MITCHELL, JR., EDITOR OF "THE PLANET."

SECOND EDITION.

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This Volume is respectfully Dedicated to Colored-American

HUSBANDS, WIVES, FATHERS AND MOTHERS

of our State and Nation, who, by Intelligence, Industry, and Virtuous Conduct are laboring to benefit their Race Materially, Intellectually, Morally, and Religiously, and to

YOUNG COLORED-AMERICAN MEN AND WOMEN

in Schools, Colleges, and the Pursuits of Life, upon whom must rest the responsibility and privilege of adding to the Material, Mental, and Moral Grandeur of their Race, State, and Nation.

It is thus Dedicated with the Hope and Wish that it will further the cause of

CHRISTIAN EDUCATION,

and add to the Intellectual, Moral, and Religious Power of our Race, State, and Nation.

THE AUTHOR.

PREFACE.

A number of my friends and students have, at different times, advised me to publish some of my public and school-room addresses, urging that a perusal of them would prove beneficial to those who would read them. Though I was not disposed for some time to listen to this friendly and appreciative counsel, I at length decided to do so for the following reasons:

First, I am well aware that the greatness of a race or nation must be known to posterity mainly through literature. Though the remains of mammoth pyramids, obelisks, and temples remind us of the advanced civilization of the "blameless Ethiopians," many scholars do not admit their progress in arts and science because no great writings have been transmitted to us from them. On the other hand, the genius and learning of Plato, Thucydides, Homer, Demosthenes, Cæsar, Cicero, Virgil, and Livy, as evidenced in their writings, afford a stronger proof of the high civilization of cultured Greece and imperial Rome than the vast ruins of the Parthenon and the historic Coliseum. Colored-Americans can point to no less than fifty different authors, only a few of whom are known to the public. I sincerely wish that this volume will prove a useful addition to our praiseworthy literature.

Secondly, our children should be encouraged to

read and study works written by colored men. It is my earnest desire that teachers will use this book as a supplementary work on reading. "Science, Art, and Methods of Teaching" is thus used by a number of teachers. It is also hoped that a number of families will obtain it as a family-reading book.

Thirdly, young men and women in our schools and colleges need works which will inform them on various subjects not studied in our usual school courses. This work is intended to supply a part of this information. Its style of composition will serve as models for writing essays and orations, and much of its matter will supply interesting and instructive declamations and selections for students.

Fourthly, it has always been my longing desire to aid in the material, intellectual, and moral elevation of our race. I have faith in our people, and believe that good books will assist them. "Freedom and Progress" is sent forth with the earnest prayer that it will inspire our boys and girls, young men and young women to achieve something for their race, state, and nation.

I return my sincere thanks to my many friends and students who suggested to me the propriety of publishing this volume, and I am especially grateful to my Heavenly Father and Savior for the inspiration, health, opportunity, and money essential to its completion.

I sincerely hope that "Freedom and Progress" will be as highly appreciated as my four other works, which met with a flattering success.

DANIEL B. WILLIAMS.

V. N. & C. I., January 8th, 1890.

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INTRODUCTION.

A SKETCH

OF THE

→LIFE OF PROFESSOR D. B. WILLIAMS, A. M.,←

By John Mitchel, Jr., Editor of the "Richmond Planet."

"Ah ! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar."—*Beattie.*

IT HAS been allotted us to portray the life and history of one whose brilliant achievements reinforced by tireless efforts have made him the wonder of his friends and the admiration of those who were at first disposed to look cynically upon his endeavors. It is this fact that prompted the quotation which precedes this limited biography.

DANIEL BARCLAY WILLIAMS was born in the city of Richmond, Va., November 22, 1861. His mother, a woman of marked industry, early recognizing the capabilities of her son, determined to give him the advantages of the public schools of her city. Entering the Richmond schools, he went to the front, and was pointed out by his associates as a brilliant mind. Graduating from the Richmond Normal School in

1877, he was awarded a silver medal for superiority in orthography and a gold one for excellence in scholarship and conduct. Great was the rejoicing of his classmates at his good fortune.

Through the interposition of Prof. R. M. Manley and Miss M. E. Knowles, of whom he often speaks in the kindest terms, he entered Worcester Academy, Worcester, Mass., in the fall of 1877 where he was the acknowledged leader of his class until his graduation in 1880. In the same year, he matriculated in Brown University. Being unable to attend that institution, he returned to Richmond where he began a successful career as teacher until the spring of 1884. He taught in the Public Schools of Henrico County during the session of 1884-5, and from March 9, 1885 to June 9, 1885, conducted the Moore Street Industrial School of Richmond with marked success. During these five years, he diligently pursued the studies of the Freshman, Sophomore, Junior and Senior Classes of Brown University, which he completed in the summer of 1885. While he taught in Richmond, he conducted with great success a private school, in which he taught Ancient and Modern Languages, Higher Mathematics, Science, and Philosophy.

In the fall of 1885, he was elected teacher in the Virginia Normal and Collegiate Institute, in which he taught for two years, Ancient Languages, Higher Mathematics, the Science and Art of Teaching, and Oratory. At a meeting of the Board in June, 1887, he was elected to the professorship of Ancient Languages and Instructor in Methods of Teaching and School Management.

I. AS AN EDUCATOR.

As an educator, Prof. Williams has few equals. He seems to have a heaven-born gift for the work, and takes the greatest delight in imparting to young minds the beauties of science according to the most approved methods. He has had ten years' experience, and has given instruction in about all the common school branches and high school courses, in several scientific subjects, in Greek, Latin, French, German, and Hebrew, in Plane and Solid Geometry, Plane and Spherical Trigonometry, and Surveying. To him is due the credit of building the Method Department of the V. N. & C. I. His maiden effort in this direction was in giving instruction relative to the best methods for teaching history. For five years, he has taught the principles, methods, and history of education to the graduating classes of the Normal Department.

In the Teachers' Institutes held in the State of Virginia, he has shown himself a fine trainer of teachers for the work before them. In the institutes of 1886-7-8-9, he inculcated the best methods for teaching the elementary branches. In those of 1886-7-8, he also gave instruction in United States and General History, under which he taught the history of the Colored-American. The following is a copy of his report to Pres. J. H. Johnston of the work done by him in the institute of 1889 :

V. N. & C. I., July 19, 1889.

Pres. J. H. Johnston, A. M.,

DEAR SIR:—I have the honor to submit to you a brief report of the Method Department and Latin Class taught by me.

I. Raub's School Management.

Careful and systematic instruction was given on the following divisions of Raub's School Management: 1. School Requisites. 2. School Organization. 3. School Work. 4. School Ethics. 5. School Government, and 6. The Teacher.

II. William's Science, Art, and Methods of Teaching and Parker's Talks.

The principles of the science and art of education were fully explained under the following heads: 1. The nature, laws, and means of development of the body, intellect, sensibility, and will. 2. The pupil's and teacher's part in education. 3. The fundamental principles which a teacher should observe in teaching. 4. The best approved methods for teaching the eleven elementary branches.

III. Methods of Recitation and Aids Recommended.

Sometimes the lecture method followed by close questioning was used. At other times, the illustrative, simultaneous, and essay methods were employed. Much stress was laid on the importance of the inductive method in teaching beginners. Maps, globes, charts, numeral-frames, objects, measures, educational journals, and books useful to teachers were recommended.

IV Latin.

The optional class in Latin was drilled in syllabication, quantity, accentuation, pronunciation, the different declensions, and the conjugation of "sum." A number of Latin sentences were translated into English and English exercises were written in Latin. It was a success to the Institute.

The teachers of the Institutes of 1886-7-8 promised Prof. Williams that they would use as far as practicable the new methods advocated by him. In the institute of 1889, a number stated that they taught their scholars according to the methods of the New Education, and were highly pleased at the results. In this department, the subject of our sketch displays great power as an original thinker and investigator. All his methods are based on the great doctrines of Psychology, Moral Science, and the Scriptures.

Prof. Williams possesses executive ability of a high order, and his decisions may generally be relied upon. He is self-possessed, a close observer, and discriminating in judgment, and seems to manage and direct well whatever is intrusted to him. He is as much a business man as he is an educator, and his conceded ability to govern and control has caused prominent men to intrust and offer to him important positions. Ex-President John M. Langston, L. L. D. committed to his care many details of the Institute of 1887, and he has rendered valuable assistance in the general management of the V. N. and C. I. since his connection with it. In the summer of 1886, he was requested to take the principalship of a Normal School in S. C., and, in the fall of 1887, he was offered the presidency of a Baptist College in Tennessee. He refused both positions because he preferred to aid in upbuilding the educational work of his own State.

II. A POLISHED LINGUIST.

As a linguist, he occupies a prominent place. He reads with ease German, French, Hebrew, Latin, and Greek. The Latin and Greek courses taught by him

are as follows: Latin Gram. and Lessons, Caesar, Cicero, Sallust, Virgil, Livy, Horace, Tacitus, Greek Grammar and Lessons, Anabasis, Homer, Sophocles, Demosthenes, and Plato. He has carefully studied the methods of Ascham, Ollendorf, Rosenthal, Harper, and others, and has devised methods of his own, by which he teaches Greek and Latin with great ease, and enrobes them in living beauty. The Chair of Ancient Languages of the V. N. & C. I. is one of the most thorough and practical in our colleges.

To him is mostly due the credit of building the Latin and Greek department of the Institute. From '85 to '87, he taught Latin Gram. and Lessons, Caesar and Cicero. From '87 to the present time, he has taught the entire Latin of the institution. Greek Grammar and Lessons were taught during '84-'85 before his connection with the Institute. Since '85, he has taught every Greek class that has been in the institution. The Board, at his suggestion, purchased a classic library for the use of his classes, and he has fittingly adorned his room with beautiful Latin, Greek, and Hebrew mottoes.

III. A VERSATILE WRITER AND AUTHOR.

He is well known as a writer and author. In 1883 and 1884, he contributed a series of articles to "The Industrial Herald" and "The Richmond Planet" on "The Latin Language" and "The Education of the Negro." In 1884, he published another series in "The Baptist Companion" on "Why We are Baptists." Their range of history and philosophy, their pleasing and attractive style added much to the popularity of the paper. He has, at different times, contributed a

number of articles on miscellaneous subjects to different papers. He now corresponds with "The National Pilot," "The Home Mission Monthly," "The Freeman," and "The A. M. E. Review." He also conducts for "The Progressive Educator" the department on "Theory and Practice of Teaching."

He is one of our few successful colored authors. In 1883, he published his "Negro Race, a Pioneer in Civilization." In 1884, he wrote "The Theory of Rev. John Jasper Concerning the Sun" in the life of Jasper. In 1885, he sent from the press his "Life and Times of Cap't R. A. Paul" and "Why We are Baptists." These works had a good circulation. I here quote the following words of Prof. R. W. Whiting in regard to his "Science, Art, and Methods of Teaching" published in 1887: The crowning act of his life and the brightest star of hope for the future Negro author is the success of his work 'Science, Art, and Methods of Teaching.' This work is the rose of Negro literature and the standard work on the subject among our people. Its success and reputation have been wonderful. It has been endorsed by thirty newspapers, sixty educators, been adopted in the course of the Virginia Teachers' Association and is used as a textbook in four normal schools. It has had a good circulation among white parents and educators. It is used as a reference work in the libraries of twenty-five prominent institutions of learning, and has been circulated in California, Mexico, Hayti, New York, Philadelphia, Indiana, Ohio, and all the Southern States."

IV A CONVINCING ORATOR.

The subject of our sketch has a wide reputation as

an orator and brilliant conversationalist. For ten years, he has delivered orations, lectures, and sermons in different parts of the State. His services are frequently in demand at home and abroad. His discourses are enjoyed alike by the ignorant and the scholarly. His method and style are his own. He has studied with care the matter and method of ancient and modern orators, and has selected excellence from them all. For three years he taught oration and essay writing in the V N. & C. I. according to methods devised by himself.

When he seeks to inform the intellect or arouse some emotion or desire, he exhibits great skill in the choice of words and the arrangement of sentences. When, however, he aims to impress some great doctrine, all the powers of his soul seem to be working, and he marshalls, in proof of points given, science, philosophy, history, experience, and observation in such a manner as to carry full conviction to his hearers. The hearer is deeply impressed with the earnestness of the professor. The principle on which he discourses runs through his address with the force and majesty of a river, and the matter on which he discourses is as varied as his learning and scholarship. The following list of some of his most noted discourses shows the great range of his reading and the thoroughness of his scholarship : 1. Equality Before the Law. 2. The Personality and Power of the Holy Spirit. 3. What is Man ? 4. The Future of the Colored-American. 5. The Principles of the Early Churches. 6. The Bible and Science on the Formation of the World. 7. The Negro's Contribution to the World's Civilization. 8. Where Does the Spirit

of the Departed Saint Go? 9. Daniel's Vision of Six Kingdoms. 10. The United States in Prophecy. 11. Intemperance—Its Effects on Body and Soul. 12. The Effects of Christianity on Society in General. 13. Christianity and Infidelity Contrasted. 14. The Negro in the Wars of 1775, 1812, and 1861. 15. The Power and Worth of Friendship. 16. Is a Desire for Happiness the Cause of Virtuous Actions? 17. The Growth of Christianity and its Relation to Modern Progress. 18. The Christian Sabbath. 19. Fundamental Principles of Law. 20. Our Constitution. 21. Medical Science. 22. Colored Authors and their Works. 23. The Science of Education. 24. The Art of Education. 25. How to Teach Latin and Greek. 26. How to Teach Higher Mathematics. 27. The Elements of Psychology. 28. The Divinity of Christ. 29. Buddha, Confucius, and Zoroaster. 30. Menu, Socrates, and Pythagoras. 31. The Revolutionary Struggle. 32. Toussaint Louverture and Caesar. 33. Why the Colored People Should Celebrate the Fourth of July. 34. Abraham Lincoln and his Proclamation. 35. Progress of the Colored People for Twenty-Four Years. 36. Fort Wagner and the Gallant Negro Soldier. 37. Industrial Education. 38. The Kindergarten and Froebel. 39. Pestalozzi—His Life, Work, and Influence on Modern Education. 40. The New South with a New Colored—American. 41. The Importance of a Collegiate Training to Young Colored Men. 42. The Sunday School—Its Origin and Growth. 43. Nature—the Educator's Guide. To appreciate this magnificent orator, one must hear him.

V HIS WIDESPREAD REPUTATION.

Professor Williams enjoys a national reputation,

and has been frequently honored by distinguished leaders of our race. The New York Sun of May 15, '87, presented an excellent cut and sketch of our subject with those of Frederick Douglass, Alex. Dumas, Wm. Still, G. W. Williams, D. A. Straker, and Prof. W. Craig. A short time afterward, another cut and sketch of him were inserted in the "Cleveland Gazette." On March 2, '89, "The Freeman" of Indianapolis also contained a cut and sketch of our subject. On March 6, '89, the facts of his life were sent to Rev. W. J. Simmons, D. D., who desired to insert his cut and sketch in a new edition of "Men of Mark." Livingstone College at its last commencement held on May 19, '89, conferred on him the degree of Artium Magister. The following letter was sent to him :

"SALISBURY, N. C., June 21, '89.

Prof. Williams,

Dear Sir :—

I take this opportunity to officially inform you that Livingstone College at its last Commencement, May 19, '89, conferred on you the degree of A. M.

Respectfully,

E. MOORE."

The Richmond Planet of November 23, 1889, contained an excellent cut and a full sketch of the professor.

He has been repeatedly honored in his own city and State. He was Assistant Superintendent of the First Baptist Church Sabbath School in 1881-2, and was in charge of the Bible-lecture Class for four years. He was secretary of the Joint Stock Cooperative Association, which was founded in 1883. He was elected

First Vice-President of The Richmond Normal School Alumni Association in June '85, and Second Vice-President in June '89. In 1885, he was elected Secretary of the Faculty of the V. N. and C. I., and holds that position now. In July 1889, he was elected Chairman of the Executive Committee of The Virginia Teachers' Association. These facts may serve to show his widespread reputation and unbounded usefulness. It is true that

"We live in deeds, not years ; In thoughts, not breaths ;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."—*Bailey*.

VI. HIS MORAL AND RELIGIOUS CHARACTER.

Professor Williams is a strong devotee of the Christian religion. In the early part of 1878, he became a member of The First Baptist Church in Worcester, Massachusetts, in which there was no colored Baptist Church. During his last school year, he taught a large Bible class of young ladies in The First Baptist Church S. S. On his departure from Worcester, the class presented him an Oxford edition of a teacher's Bible. He is a man of unblemished moral character, and scrupulously dutiful to his aged mother, for whom he cherishes a most devoted affection. Kind hearted, gentlemanly, affable, able, Prof. Williams is "a man among men." It is with no little pleasure that we pay this tribute to Virginia's noble son—a young man who has steadily climbed the ladder of fame until to-day he can gaze with a serenity that comes from a consciousness of success. Having watched him in his upward flight, we pause for words with which to ex-

press our admiration of one who has overcome such apparently insurmountable obstacles. In the ecstasy of the moment, we find ourselves exclaiming,

“His life is gentle ; and the elements
So mixed in him, that Nature might stand up
And say to all the world, ‘This is a man’ ”

JOHN MITCHELL, JR.

Editor of “The Planet.”

Richmond, Va., Sep't 11, '89.



CHAPTER I.

FREEDOM AND PROGRESS.

DELIVERED IN RICHMOND, VA., ON THE OCCASION OF THE
CELEBRATION OF THE EMANCIPATION PROCLAMATION;
INFORMATION RELATING TO THE HISTORY
OF OUR PEOPLE TO JANUARY, 1890,
HAS BEEN ADDED.

*The Memories of the Day—The Convention of 1787
—The Growth of the Slave Power from 1820 to 1860
and the Progress of the North—The Citizenship of
the Negro—His Elevation to Prominent Positions—
The Colored-Americans Progress in Social Condi-
tion, Religion, Population, Wealth, Industries, Edu-
cation, Literature, and Invention.*

“When freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptiz'd her infant brow in blood,
And through the storm that round her swept,
Their constant ward and watchword kept.”—*Whittier.*

Fellow Citizens : This glorious day is sanctified by the hallowed memories of patriots, the bitter sorrows of numbers formerly enthralled in bondage, and the matchless triumphs of freedom. The life, work, and

character of the philosophic Lincoln will be forever interwoven with the history of emancipation. His love of liberty and human rights inspired into his heart the unfading principles enunciated in his heroic proclamation.

The history of the growth of slavery from 1787 to 1860 is interesting and instructive. In the Constitutional Convention of 1787, slavery forced a recognition of its authority. While it conceded that only three-fifths of the slaves should be counted with the white population for representation, it demanded that each State should be represented in the Senate by two senators. The slave power early determined to exercise a strong influence in the nation. It maneuvered its well-laid plans so successfully that, in a short space of time, it held the balance of power. In 1820, slavery covered 424,000 square miles of territory; besides, 79,000 square miles of territory were sure to come in as slave states, and the remainder of the Louisiana purchase was not secure to freedom. Its white population was 700,000 less than that of the free states while its white and black population was one million more. It had an equality of representation in the U. S. Senate, and a strong grasp on other important branches of government. Bold and aggressive, it claimed a superior right to regulate the affairs of the Republic.

The advocates of freedom did not perceive this consolidated force till the dawn of 1820. At this period, the land dedicated to liberty could boast of 270,000 square miles of territory with 100,000 square miles in reserve. By the Missouri Compromise of 1820, the free states compelled the slave power to recognize that

all territory north of thirty-six degrees and thirty minutes was dedicated to liberty. The slave aristocracy gnashed its teeth with rage, and, with remarkable dexterity and political cunning, maintained its contest for power. In 1850, it gloried in an equal senatorial representation, held in its grasp the House of Representatives, commissioned its agents to foreign courts, and checked the President by strong vetoes. In 1850, Congress enacted the Fugitive-Slave Law, which enabled masters to recover their slaves escaping to a free state; and, in 1854, a bill presented by Stephen A. Douglass rendered the Missouri Compromise null and void.

But the growth and arrogance of slavery greatly stimulated the progress of the North. By 1860, the free states numbered nineteen, the slave states, fifteen. The population of the free states was twenty millions, that of the slave states, twelve millions. The superiority of agriculture, commerce, and manufacture was on the side of the North. This great material growth of the free states was supplemented by an educational and moral one. Schools were organized, churches multiplied, institutions of arts and sciences were founded, and the public press teemed with articles on the great questions of slavery and emancipation. The inalienable, God-given rights of man were strongly advocated by the fearless, aggressive, talented members of the Abolition Society. The labors of Benjamin Lundy, the uncompromising utterances of Wm. Lloyd Garrison, the matchless eloquence of Wendell Phillips, the words, writings, and deeds of E. P. Lovejoy, James G. Birney, Cassius M. Clay, and John Brown together with the doctrines of Charles Sum-

ner, Horace Greeley, Theodore Parker, and Parker Pillsbury slowly undermined the superstructure of slavery. The doings of these leaders, the census returns of 1860, and the bold utterances of northern publications aroused the fear and animosity of the South. On the announcement of the election of Abraham Lincoln, the slave power despaired of success without secession from the Union. South Carolina at once rushed out of the Union; she soon enjoyed the companionship of ten other States.

Compromise measures failed to settle the vexed question of slavery; at length, an appeal was made to the arbitrament of the sword, and, through the seething flames of war the progressive march of freedom was seen.

The Colored-American did not prove himself ungrateful to the liberty-emblazoned proclamation of Lincoln. He gladly enlisted in the Union army, enrobed his dusky form in the blue of the North, built the fortifications, shouldered his musket, dug out the trenches, and cared for the helpless. His heroic bravery was clearly shown at Port Hudson and famed Milliken's Bend. He displayed Spartan courage amid the shot and shell of Fort Wagner, and his precious blood was sprinkled on the warm sands of Olustee. With an ardor not surpassed, a heroism unequalled, a bravery worthy of those affiliated by race to the soldierly Toussaint Louverture, an unquestioned loyalty to the Union and the Constitution, he was a strong factor in removing the corner-stone of the Confederacy.

The greatest war of modern times ended with the surrender of Lee on the ninth of April, 1865, and the

Supreme Court decided that freedom was given to the Negro by the Emancipation Proclamation of January first, 1863. But gloomy were the prophecies of many friends and enemies concerning his changed condition. They declared that his dependent habits would inevitably produce laziness, disease, and death; that they would become paupers on public charity; and that they would constitute an unceasing menace to republican institutions. The vast and momentous results of twenty-four years of freedom and citizenship have conclusively disproved these predictions, and revealed a progress unknown to any people of history under similar circumstances.

The citizenship of the Colored-American is clearly expressed in the Fourteenth Amendment to the Constitution, which declares: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside." But lest some should prevent the recently enfranchised from exercising the right of the ballot, the Fifteenth Amendment, embodying the following language, was adopted: "The right of the citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of race, color, or previous condition of servitude."

Distinguished statesmen of our country early recognized that the colored citizen was fully qualified morally and intellectually to discharge the duties of high state and national positions. On the twenty-fifth of February 1870, Hiram R. Revels of Mississippi took his seat in the United States' Senate, and on the twenty-fourth of February 1871, Jefferson F. Long of

Georgia took his seat in the House of Representatives. Blanche K. Bruce of Mississippi served as U. S. senator from March 4, 1875 to March 3, 1881. Richard H. Cain, Robert C. Delarge, Robert B. Elliott, Joseph H. Rainey, Alonzo J. Ransier, and Robert Smalls served as representatives in Congress from South Carolina; Jere Haralson, James F. Raper, and Benjamin S. Turner, from Alabama; John R. Lynch, from Mississippi; Josiah T. Walls, from Florida; J. E. O'Hara and H. P. Cheatham, from North Carolina. From 1869 to 1874, almost every legislature in the South had some colored members, and Oscar J. Dunn, P. B. S. Pinchback, and C. C. Antoine were lieutenant governors of Louisiana; Alonzo J. Ransier, and Richard H. Gleaves, of South Carolina, and Alexander Davis, of Mississippi.

Colored-Americans have occupied responsible posts in the diplomatic and consular service of our country. E. D. Bassett, John M. Langston, and J. W. Thompson represented our nation at Hayti. J. Milton Turner, John H. Smythe, Henry Highland Garnet, C. H. J. Taylor, and E. E. Smith were Ministers to Liberia, and Blanche K. Bruce was registrar of the United States Treasury. Frederick Douglass was U. S. Marshall and Recorder of Deeds for the District of Columbia, and James C. Matthews was for a short time recorder for the same district. James M. Trotter now holds this position. The following is a list of colored Presidential appointees, who received their appointments since March, 1889:—Frederick Douglass, Minister to Hayti; John R. Lynch, Fourth Auditor; N. W. Cuney, Collector of the port of Galveston; Robert Smalls, Collector of the port of Beaufort, S. C.; James

H. Patty, Naval Officer, Louisiana; James Townsend, Receiver of the General Land Office; James Hunley, Receiver of the Land Office, Alabama; N. H. Alexander, Registrar of the Land Office, Alabama; A. McNeeley, Registrar of the Land Office, Ark.; C. C. Winbush, Surveyor, Atlanta; and E. E. Smith still holds his position as Minister to ~~Hayi~~ Hayti.

The social condition of the colored people has improved beyond expectation since 1865. Slavery placed a premium on immorality. The endearing and God-honored union of husband and wife was, with rare exceptions, utterly disregarded, and domestic purity was almost destroyed. The unfortunate slave was treated like an animal although he could truthfully say with Terence, "Homo sum; atque nihil humani a me alienum puto." (I am a man; and I think that nothing that appertains to a human being is foreign to me.) But under the genial warmth of the sun of freedom, social purity has revived. Marriage is rightly regarded as the bulwark of racial progress, and the home as the nursery of civilizing influences. Thousands of homes, adorned with wealth, culture, and refinement, evince the existence of a holy union of domestic purity and happiness. The solid basis of a pure social fabric has been laid, and the superstructure of a holy social condition is manifest on every hand.

What a grand fruitage in religion has resulted from freedom! Slavery harshly forbade the Negro to proclaim the truths of revelation unless a white person presided at the religious gathering. The Bible was regarded as an indisputable proof of the divine origin of human bondage. The slaves were constantly re-

mind of the text: "Servants, obey your master." It is not strange that many slaves, ignorant of the great doctrines of the Scriptures, were thus led to dislike a book whose teachings seemed to rivet about them more firmly the chains of a heinous system. In the days of slavery, an old dilapidated barn, an incommensurable room, or the uncouth woods frequently constituted a place of worship; but what handsome, commodious structures now meet our gaze! The brilliant chandeliers, the cushioned seats, the reverberating pipe organ, the wholesome and sound preaching of a number of our pastors evince at once a glorious advancement in religious culture and a high regard for the Holy Scriptures.

Freedom has operated most favorably on the population of the Colored-American. Some writers and thinkers, relying upon the testimony of local Boards of Health and sanitary committees, boldly proclaimed that the Negro would share the fate of the American Indian. The census returns, however, have thus far shown how far from the truth were their childish predictions. The census of 1880 reveals the following facts: The population of the colored people in 1870 was 4,880,000; in 1880, 6,580,000. This shows an increase of 35 per cent. in ten years or $3\frac{1}{2}$ per cent. per annum. According to this ratio of increase, our population will be about 8,883,000 in 1890. Eminent scholars and thinkers have crowded the newspapers with scientific and philosophic deductions concerning the future greatness of the Colored-American. They declare that, in 1980, the South will contain 190 millions of colored people and 90 millions of white.

The triumphs of freedom in the domain of business

have been great and marvelous. When the colored people were enfranchised, they were hardly worth altogether five millions of dimes; the valuation of their real and personal property is now about \$250,000,000. They own and successfully manage book, shoe, clothing stores, coal and wood yards, wholesale and retail establishments, manufactories of silk, electric, telegraphic, and telephonic instruments. They also possess a street railway, direct with prudence publishing houses, book agencies, relief associations, insurance companies, real estate agencies, brokerage and banking institutions. There are many persons of color in our country whose wealth ranges from \$3,000 to \$300,000 each, and there are said to be eight colored millionaires.

The thoughtful and unbiassed men of all complexions have long since acknowledged that the Colored-American has a mental capacity equal to that of the other races. Freedom has given a broad scope to the education of the colored people, and the results have been astonishing to their best friends. At present there are more than one million and two hundred thousand colored children attending the public schools of the South and more than twenty-six thousand teachers. There are among the Colored-American about thirty-four normal schools, twenty universities and colleges, twenty-five schools of theology, four of law, four of medicine, and nine for the deaf, dumb, and blind. Aside from these, there are about forty-six schools for secondary instruction and about twenty-five industrial and technological institutions.

What grand results have come from these beacon lights of culture, progress, and civilization! Before

emancipation, abolition orators pointed with pride to Dr. M'Cune Smith and Martin R. Delaney as exhibitions of Negro capability in the medical profession ; but freedom has produced a large number of skilled and highly cultured physicians, who have achieved success in battling with disease. Six or seven apothecaries, too, are owned and managed by colored graduates in pharmacy. Hon. Robert Morris of Boston and Hon. John M. Langston of Va. were once the only colored men representing the legal ability of the Negro ; now their names are almost numberless, and they are found in almost all parts of our country. Several colored men have, by dint of toil and manly purpose, risen to the bench and obtained distinction. Prior to 1865, Professors Charles L. Reason and George B. Vashon demonstrated the moral and mental fitness of the Negro to fill responsible posts in prominent institutions of learning ; now the students of scores of well known normal schools, colleges, and universities are taught by colored professors of acknowledged ability and scholarship.

The interesting and instructive literature of the colored people since emancipation constitute one of the grandest fruits of their progress. Prior to emancipation, the following works formed almost the entire literary productions of the Colored-American: *Poems*, by Phillis Wheatley ; *Light and Truth*, by R. B. Lewis ; *Volume of Poems*, by J. M. Whitfield ; *Volume of Poems*, by D. A. Payne ; *Principia of Ethnology : The Origin of Races and Color*, by M. R. Delaney ; *The Colored Patriots of the American Revolution*, by W. C. Nell ; *Autobiography of a Fugitive Negro*, by S. R. Ward ; *Narrative of the Life of an American*

Slave, My Bondage and my Freedom, by Frederick Douglass ; Narrative of Solomon Northup, Twenty-two Years a Slave and Forty Years a Freeman, by Rev Austin Stewart ; and The Black Man, by Wm. Wells Brown.

Since 1865, abundant and praiseworthy additions have been made to our literature, which now embraces the extensive fields of history, biography, music, poetry, linguistry, theology, ethnology, and methods of teaching. We proudly point to such works as The Negro in the Rebellion, The Rising Son, by Wm. Wells Brown ; History of the Negro Race in America, by George Williams ; The Underground Railroad, by Wm. Still ; Music and Some Highly Musical People, by James M. Trotter ; First Lesson in Greek, by W. S. Scarborough ; The Greatness of Christ and other Sermons, by Alex. Crummell ; Mixed Races, by John P. Sampson ; Not a Man and Yet a Man, by A. A. Whitman ; History of the Black Brigade, by Peter H. Clark ; My Recollections of African Methodism, by A. W. Wayman ; An Apology for African Methodism, by B. T. Tanner ; The Colored Cadet at West Point, by H. O. Flipper ; As a Slave and as a Freeman, by J. W. Loguen ; Uncle Tom's Story of His Life, by Josiah Henson ; Life and Times, by Frederick Douglass ; and Freedom and Citizenship, by J. M. Langston.

These works are sufficient to show that the Colored-American is a scholar and thinker. In justice, however, to the learning and moral worth of other distinguished gentlemen and ladies, I make mention of the following books : Emancipation, Black Phalanx, by J. Wilson ; The Negro in Politics, Black and

White, by T. T. Fortune ; Life and Character of Toussaint Louverture, by R. C. O. Benjamin ; Africa in Brief, by J. J. Coles ; The Life of John Jasper, by E. A. Randolph ; Binga's Sermons, by A. Binga ; The Life and Adventures of Mrs. Carrie Steele, by herself ; Musical Truth, by Miss R. M. Washington ; Liberia, by T. McCants Stewart ; New South, by Dr. A. Straker ; Select Sermons, by C. B. W. Gordon ; Sketches of Southern Life, by Mrs. Frances E. W. Harper ; The Negro in the Christian Pulpit, by J. W. Hood ; Recollections of Seventy Years, by D. A. Payne ; The Negro Race a Pioneer in Civilization, The Life and Times of Capt. R. A. Paul, and Science, Art, and Methods of Teaching, by D. B. Williams ; and History of Zion Church, by J. J. Moore. What nation or race of mankind can point to a literature so varied, so elegant, so profound produced in the brief period of twenty-five years ? None.

The Colored-American has edited and published more than one hundred newspapers since his enfranchisement. In the columns of these papers, great and significant questions, appertaining to the social, industrial, religious, and political progress of the colored people and the great American Nation, are forcibly discussed. The fundamental principles which underlie all good government, as taught by history, philosophy, and experience, are frequently presented in a clear, logical manner ; and intellectual ability and moral character of the highest type are often displayed. The Indianapolis Freeman, The Cleveland Gazette, The Richmond Planet, The Detroit Plaindealer, The New York Age, The Progressive Educator of Raleigh, The American Baptist of Louisville,

The Philadelphia Weekly Tribune, The Star of Zion of Salisbury, N. C., and The Christian Recorder of Philadelphia, are the most scholarly and widely circulated colored journals. The A. M. E. Church Review of Philadelphia is the only magazine edited and published by the Colored American.

How wonderful have been the achievements of the Colored-American in mechanism, engineering, and invention since his enfranchisement! Before freedom, the slaves evinced great skill and ability as mechanics and inventors, and added much to the sum of human happiness; but the fruits of their manly toil were reaped by their owners. It is said that the steam-boring machine was first invented by a colored man of Scottsville, Virginia, but his master obtained a patent for it. Even the inventive genius of free persons of color bestowed little or no benefit upon the race, because they possessed neither money nor knowledge necessary to obtain patents. Though the scientist and mathematician, Benjamin Bauneker, invented in 1770 the first clock which was made in this country, he never reaped any advantage from it.

The last twenty-five years give promise of a bright future in these walks of labor and thought. There are hundreds of skilled colored mechanics in various foundries, rolling-mills, and machine-shops, and hundreds of our youth are learning different trades under experienced workmen and in schools of technology. I am personally acquainted with a number of skilled and experienced carpenters, plasterers, bricklayers, iron-smiths, silver-smiths, pattern-makers, mill-wrights, and machinists.

We can, with pride, point to a few practical and

skillful surveyors and engineers whose labors have been richly rewarded. Mr. Stanley Ruffin, a graduate of the school of technology in Boston, was, for some time, in the employment of a mining company in the West. The New York Age of April 30, 1887 mentioned an instance of civil engineering, performed by Mr. Garnett D. Baltimore, who, with great dexterity, enlarged the locks of the canal connecting Oswego with the Seneca River. Lieutenant H. O. Flipper successfully drained the ponds and swamp lands about Fort Sill in Indian Territory, and was employed by the Mexican government to assist in making a survey of Chihuahua. He is now in the employment of the Sonora Land Company of New Mexico.

It is reported that a noted preacher said: "If everything the Negro has invented were sunk to the bottom of the sea, the world would not miss them, and would move on as before." Since we are willing to give the divine credit for sincerity, we simply say that he is woefully ignorant of the inventions of colored men. The Patent Office at Washington has recorded not a few contrivances of the Colored-American. I shall make mention of two prominent inventors, whose aggressive, indefatigable energy deserves the highest commendation. Mr. Jeremiah D. Baltimore is a machinist and engineer of great ability. He was once employed as engineer of the United States Coast Survey at Washington, and now holds the position of chief engineer and mechanic at the Freedman's Hospital of that city. A pyrometer, an invention of Mr. Baltimore, was on exhibition in the colored department of the New Orleans Exposition.

But the greatest inventor whom the Negro race has ever produced is Mr. Granville T. Woods of Cincinnati. He established a factory at that city, and carries on business as an electrician and manufacturer of telephonic, telegraphic, and electrical instruments. He has excelled in all his inventions, and has won the confidence of his fellow-citizens. The Cincinnati Sun said with reference to him: "Granville T. Woods, a young colored man of the city, has invented a new system of electrical motor for street railroads." The American Catholic Tribune of Cincinnati contained the following on April 1, 1887: "Mr. Woods, who is the greatest electrician in the world, still continues to add to his long list of electrical inventions. The latest device he invented is the Synchronous Multiplex Railway Telegraph." By means of this invention, telegraphing may be done to and from the train while in motion. The invention prevents the possibility of collision between trains, and is well calculated to diminish the loss of life and property. How encouraging are freedom's triumphs in mechanism, engineering, and invention.

Let us rejoice in the great fact that we are American citizens, a part and parcel of this great country, whose liberal constitution, courts and laws protect the Irishman, the German, the Frenchman, the Spaniard, the Italian, and the representatives of other nationalities. The stars and stripes of the Union and Liberty—one and inseparable—wave their lustrous beauty over the German, not as a German, but as an American citizen; and so the Constitution, crimsoned with the blood of our ancestors, who fought in the famed wars of 1775, 1812, and 1861, the courts, made sacred by

the scourgings of Divine Providence, the salutary laws, purged and sanctified by a million brave sons of Columbia, protect and adorn us, not as Colored-Americans, not as related to Africa, but as American citizens.

We may, in truth, rejoice in the sweet triumphs of freedom and progress, so beautifully presented in the following stanzas :

“Whence comes this glory that our land has brightened ?
Whence comes this flood of radiance so bright ?
The golden cords of sisterhood are tightened,
While heart and voice in praises deep unite.
'Tis heaven's benediction gently falling,
While justice's voice her erring sons is calling.

“From our dear land a cloud of sin is lifted,
O'er her is arched a clearer, brighter sky,
Her rills and founts and brooks with joy are gushing,
While tree tops whisper back a soft reply.
Her people now the hand of God discerning,
From darkness into light their steps are turning.”

While we rejoice, let us teach our children, acquaintances, and friends by precept and practice the great idea of faith in our Heavenly Father embodied in the third stanza of this poem :

“Still by thy wisdom let our hearts be moulded,
Still for direction let us look to thee,
In mercy. justice, faith at last perfect us,
That we thy will concerning us may see.
O ! let thy love on all this land descending,
Preserve the Union safe from strife defending.”

CHAPTER II.

THE PROGRESS OF THE COLORED PEOPLE

IN NUMBERS AND MATERIAL PROSPERITY.

SENT TO REV. H. L. MOREHOUSE, D. D., CORRESPONDING SECRETARY OF THE A. B. H. M. S., TO BE READ AT A SPECIAL MEETING OF THE HOME MISSION SOCIETY, HELD IN NASHVILLE, TENN., SEPTEMBER 25 AND 26, 1888. IT WAS PUBLISHED IN "THE HOME MISSION MONTHLY" OF DECEMBER, 1888, AND IN "THE NATIONAL PILOT" OF FEBRUARY AND MARCH, 1889.

Their Increase in Numbers—The Census Reports—Unfavorable Conditions—Their Improvement in Temporal Affairs—Their Poverty in 1865—The Valuation of their Property—Their Entering into Business and Trades—Their Wages—Wealthy Colored Persons—Their Future Growth.

"The only worth of the State in the long run, is the worth of the individuals composing it."—*J. S. Mill.*

"Le travail et la Science sont désormais les maitres de monde."—*De Salvandy.*

"Labor and science are henceforth the masters of the world."

The remarkable progress of the colored people since 1865 has aroused frequent discussions from the peo-

ple of this and other countries. Though a few individuals of some reputation for influence and learning have publicly denied reliable statements relating to the advancement of the Colored-American, yet the great mass of southern as well as northern white people readily admit that their improvement has been rapid and marvelous.

Their increase in numbers and their improvement in temporal affairs are notable features in their wonderful growth. When the roar of cannon and the rattle of musket ceased, about four millions of colored persons were in the United States. According to the census of 1870, there were 4,880,000 persons of color in our country. The year 1880 marked the first full decade of freedom for the newly enfranchised. The census returns were awaited with great anxiety as many able scholars and thinkers declared that they would prove whether the Colored-American was an increasing or a decreasing race. The census of 1880 reveals the following facts: The population of the colored people in 1870 was 4,880,000; in 1880, 6,580,000. This shows an increase of 35 per cent. for ten years or $3\frac{1}{2}$ per cent. per annum. About eight years have passed since the governmental officials announced to the world the actual and relative increase of the colored and white people of the country. As the colored population augmented from 1870 to 1880 at the rate of $3\frac{1}{2}$ per cent. per annum, it is reasonable to presume that they have grown in population at the same rate from 1880 to 1888, a period of eight years. According to this mode of reckoning, there are now in the United States about 8,442,400 persons of color. In 1890 there will be almost nine millions.

A few remarks respecting their relative increase would not be inappropriate at this juncture. The white population of 1870 was, in round numbers, 33,000,000; of 1880, 43,000,000. This shows an increase of about 30 per cent. in ten years or 3 per cent. per annum. Assuming that the white people have increased at the rate of 3 per cent. per annum for the last eight years, they now number about 53,320,000.

The following table will exhibit the actual and relative increase of the colored and white people from 1870 to 1888:

Colored Population of 1870,	4,880,000
Colored Population of 1888,	8,442,400
Actual Increase of Colored Popula-	
tion for 18 years, .	3,542,400 or 72.6 per cent.
White Population of 1870,	33,000,000
White Population of 1888,	53,320,000
Actual Increase of White Popula-	
tion for 18 years,	20,320,000 or 61.6 per cent.

Relative Increase of Colored Population to White
17.4 per cent.

It may be well to note at this point a few of the unfavorable conditions which operate against the population of the colored people. (1) Their poverty, perhaps, constitute the chief barrier to their greater increase. They are forced to live in close and uncomfortable houses and rooms, deprived of needed medical attention, nutritive food, and comfortable clothing. (2) Their lack of knowledge in matters appertaining

to the laws of health is another stumbling block. Many who possess the means are ignorant of the bodily injuries incident to the location and structure of their homes and their disregard of cleanliness and medical assistance. Their poverty and lack of knowledge often lead them to purchase food greatly injurious to their system. The belief, that there is an appointed time when every one must die irrespective of his regard or disregard for the laws of hygiene, often induces some to neglect all medical and other needed attention. (3) Their ostracism, oppression, and suffering, resulting from circumstances over which they have no control, have retarded, in an appreciable degree, the growth of their population.

The progress of the Colored-American in temporal affairs since emancipation has been highly creditable to his industry and thrift. When the Israelites were released from the tyranny of Pharaoh, they were loaded with the spoils of the affrighted Egyptians. When the serfs of Russia were emancipated, each received three acres of land. When the bold Negroes of Hayti threw off the yoke of their European masters, they became the possessors of the island. When the four millions of American slaves were emancipated, they possessed neither homes nor money. Though the "forty acre and a mule" idea was never realized, the colored people own at least 6,000,000 acres of land in the Southern States.

It is impossible to state with exactitude the valuation of their property, real and personal. In most towns, cities, counties, and states, the assessors do not make a separate assessment for the property of the colored people. According to the most reliable,

matter-of-fact men of our race, the valuation of the property of the Colored-American is now about \$250,000,000.

We may obtain a clearer view of their material development by reflecting on their acquisition of homes, their entering into business and the trades, and the wages received by them. Since their freedom, they have exhibited a most laudable zeal to possess farms and city homes. In every town, city, and county of the South, they possess thousands of homes, ranging from the log cabin or frame house of one room to the commodious, comfortable brick structure. Hundreds of their homes are equipped with the best modern improvements and furnished in the most elegant style. Many of their churches are of great size and magnificent architecture, evincing marked energy and industry.

A few years ago, the bar-room, grocery store, and barber shop were about their only branches of business. Now they own and successfully manage book, shoe, and clothing stores, coal and wood yards, wholesale establishments, manufactories of silk and electric, telegraphic, and telephonic instruments. Besides, they own and manage a street railway, manage with discretion book agencies, relief associations, real estate agencies, building associations, insurance companies, brokerage and banking institutions. In a few years, they will be well represented in all the different business pursuits.

In the days of slavery, many masters were careful to give their slaves a knowledge of different trades. Since emancipation, white mechanics have ceased to receive as apprentices colored boys. The colored

youth, therefore, have not been trained in the trades since the war as they were before the war. The colored people, however, have for some time been aroused to the necessity of educating their youth in the various mechanical pursuits. A large number of boys in many localities have served their period of apprenticeship with skilled and experienced carpenters, bricklayers, plasterers, blacksmiths, plumbers, stonecutters, and other mechanics. The practice of putting boys under tried mechanics is becoming popular and general.

The different industrial and technological schools established for the benefit of the Colored-American youth have been potent agencies in developing their knowledge of the various trades. Several authorities state that there are about twenty-five such schools among the Freemen. It is within the limits of fact to say that not less than twelve hundred colored youths attend these institutions where they are receiving an education in carpentry, bricklaying, plastering, wheelwrighting, blacksmithing, engineering, and other mechanical pursuits. Industrial schools are constantly rising in the esteem of the people, and their unquestioned utility is becoming better known. It is evident to the most casual observer that the colored people are fast progressing in a knowledge of the different trades.

The testimony to this fact of Judge Albion W. Tourgee, given in Meridian Street M. E. Church in Indianapolis on February 14, 1887, is interesting and instructive. He said: "Two years ago, I rode through the States of North Carolina and South Carolina, and in that whole distance I found only five white blacksmiths. The Negro had taken up the hammer and the

sledge, because he could work longer and cheaper and trust longer than the white man." He also said, "In 1865 there was not a Negro in the county of Guilford, North Carolina, that held a paint brush. Now there is not a white painter who can make a living out of it."

With reference to the wages of colored laborers, it may be truthfully said that they do not generally receive as much for similar work as white laborers. They are generally preferred, because they work for less, and exhibit a greater docility and obedience. The following table furnishes reliable data concerning the pay of colored labor in most places of the South:

Occupations.	Wages Per Diem.
Bricklayers,	from \$2.00 to \$3.00
Carpenters,	1.25 to 1.50
Blacksmiths,	1.50 to 2.50
Wheelwrights,	1.25 to 1.75
Firemen,	1.00 to 1.75
Drivers,90 to 1.25
Porters,	1.00 to 1.25
Street Cleaners,	1.25 to 1.50
Farm Hands (with board), . .	.40 to 1.00
General Laborers,	1.00 to 1.25
Washerwomen (with board), .	.40 to .50
House-servants—cooks, wait- ers, chambermaids (with bd.)	.20 to .50
Plasterers,	1.25 to 1.50

There are many persons of color in our country whose wealth ranges from \$3,000 to \$250,000 each. The existence of a few millionaires among the colored people is an interesting and encouraging fact in

their material growth. In Florida resides an industrious and progressive colored farmer, whose wealth is estimated to be a million dollars. A short time ago the New York papers referred to N. W. Cuney, of Galveston, as the wealthiest colored man in Texas. The Galveston News thereupon called the attention of its readers to the Lincoln family, of Dallas, whose aggregated fortune is forty-eight millions! The Lincoln family consists of six persons—three men and three women—each of whom possesses eight millions of dollars.

It must be remembered that their advancement in the various industries and in the accumulation of wealth has not been accomplished without great difficulty and opposition. For some time after emancipation, owners of property in many localities refused to sell them lots, homes, or farms; and, in some places, the Colored-American now meets the same obstacle. In some of our towns and cities colored men cannot rent, lease, or purchase business places on the most prominent streets.

In conclusion, I beg leave to say that the colored people will steadily augment in numbers and material possessions; that they will enter more extensively in the different branches of business; and that they will become more united in everything that appertains to advanced civilization. With their progress in true education, business and religion, they will be far more potent factors in our great and God-blessed country. With an intellect clearly informed, a sensibility moved by Christian impulses, and a will directed to the benefiting of humanity and the glorification of God, the Colored-American will more

fully comprehend, feel, and illustrate in life the patriotic, Christian doctrines, embodied in the following pathetic stanzas of Longfellow's "The Launch of the Ship":

"Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!

"Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee:
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!"



CHAPTER III.

OUR YOUTH,

HOW THEY MAY BENEFIT THEIR RACE AND COUNTRY.

DELIVERED FOR THE BENEFIT OF THE MOORE STREET
CHURCH SUNDAY SCHOOL IN RICHMOND, VA. ON
THE OCCASION OF AN ANNUAL PIC-NIC.

The Persons Convened—Robert Rakes—The Pristine Glory of the Ethiopian Race—The Colored People's Progress—How our Boys and Girls May Benefit the Race—The Necessity of a High Standard—Results of no Standard or a Low One—Results of a True Standard—Poverty not a Necessary Barrier to Prominence—Columbus—Dr. Livingstone—Webster—Clay—Edmonia Lewis—Phillis Wheatley—Benjamin Banneker—Hiram R. Revels, and others—Their Achievements Should Inspire the Young.

"The wise and active conquer difficulties
By daring to attempt them ; sloth and folly
Shiver and shrink at sight of toil and danger,
And make the impossibility they fear."—Rowe.

"Audentes fortuna juvat."—*Virgil.*

"Fortune assists the bold."

OFFICERS AND SCHOLARS : It is with more than ordinary pleasure that I respond to a friendly invitation

to address you. Assembled in the great, grand temple of nature, with the grassy earth as its marble flooring and the blue canopy of heaven as its fretted dome, we are refreshed by pleasant breezes, and rejoiced by the songs of merry birds. In the attentive crowd convened, we behold men and women who have long since passed the meridian of life. Here, too, are handsome young men and beauteous young women, who are now, in hope and confidence, running the race of life. The lively skip and the ceaseless frolic of the children present strongly remind us of the days when cares made no furrows and sorrows brought no tears.

The founder of the modern Sunday School, Robert Rakes, little thought that, in one hundred years from 1780, Sunday Schools would be scattered throughout the length and breadth of America, and that a colored woman, Catherine Ferguson in name, would establish the first one in our Country. When noble Rakes organized his school in Gloucester, England, and benevolent Catherine Ferguson began hers in New York City, our ancestors were under the yoke of bondage, and were debarred from the free exercise of social, civil, moral, and political rights. They ploughed, sowed, and reaped, but others obtained the rewards. They built cities, made machine shops, launched ships, erected bridges, and constructed railroads; but others claimed them, and transmitted them to their descendants.

But our great progenitors, the Ethiopians, were once pioneers in civilization. All reliable historians declare that the Ethiopians were the offspring of Cush, the son of Ham. The accurate historian, Eusebius,

says that a branch of the Asiatic Cushites settled in the country called Ethiopia. Jesephus, the famous Jewish writer, the poet Homer, the geographer Strabo, and the historian Herodotus are witnesses of the fact, that Cush was the progenitor of the Ethiopians. Scholarly historians boldly assert that the civilization of the nineteenth century is greatly indebted to that of Ethiopia. America was settled by Europeans, who transferred across the Atlantic the arts, sciences, and culture of their native land. Modern Europe lit her emblazoned torch of progress at the fire of Roman culture, and the strong, martial power of imperial Rome received hers from æsthetic Greece.

The philosophy, poetry, arts, sculpture, music, and oratory of famed Greece were greatly indebted to Egypt. Homer, Hesiod, Thales, Socrates, Plato, Aristotle, and others visited the land of the Pharaohs for the purpose of learning principles and methods of government. But whence did Egypt obtain her ideas of advanced culture? She obtained them from Ethiopia. The testimony of the historian is: "Thebes was built and settled by colonies from Ethiopia, or cities themselves the settlements of Ethiopia." Thus the history of nations abundantly proves that the culture of our own times is largely due to that of ancient Ethiopia.

The colored people have made unparalleled progress in agriculture, commerce, manufactures, arts, sciences, education, invention, and religion since 1865. You, a part of the rising youth of our race, hold within your grasp the possibility of adding rich and lasting benefits to your race and country. I desire to state in a plain, practical manner how you can do this.

You must set before your minds a lofty standard of physical, intellectual, and moral excellence. Strive to know the laws which regulate health, and endeavor to obey them. Accept God as your father, Christ as your savior, and the Holy Spirit as your comforter and counselor. Aim to live according to the two great commandments enunciated by Christ: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength," "Thou shalt love thy neighbor as thyself." Be skillful and learned in whatever industrial or professional occupation you may labor. If you become farmers, carpenters, plasterers, bricklayers, shoemakers, seamstresses, book-agents, or business men and women, labor to excel in your honest vocation. If you preach, teach, plead, write, or attend the sick, know well the details of your chosen profession.

Many men sit down in life amid blasted hopes. They allow themselves to float along on the rolling current of time. They have either a very low standard or none at all. Hopeless and disappointed, many of them attempt to drown their sorrows among the deceptions of sin or to seek relief in uncertain death. Bereaved mothers, heart-broken wives, and sorrowful children frequently tell tales of woe and misery, which are too often the natural outcome of disregarding a high intellectual and moral standard.

You, a part of our youth, are young, active, and cheerful. Corroding anxiety and corrupting motives have not yet injured your mental and moral constitutions. Your lives, to a large degree, are passed in the varied pleasures and enjoyments of the world. Your journey is over a smooth, marble road, not over a

rough, stony one. But the pleasant sports of boyhood and girlhood must yield to the stern realities of manhood and womanhood. The ball, bat, top, and marble must succumb to the plough, chisel, trowel, and saw; the wax doll and mock bedstead, to the cares and duties of home. The constant toils necessary to your existence, the pressure of urgent duty, and force of circumstances will be continually sapping your courage, and chilling your ardor. To bear up under such heavy burdens will demand the inspiration of an unsullied standard. The ominous clouds of trouble and opposition will disappear before the sun of your high and exalted purposes, and you will frequently realize the utility of adversity, so truly stated in the following lines of Shakespeare:—

“Sweet are the uses of Adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

Possessing such a heavenly boon, you will not fail to attain a high degree of excellence in whatever vocation you move. Your noble character and acknowledged ability will win for you the approbation of all right thinking men. If you be farmers, blacksmiths, carpenters, mechanics, or business men, you will be honored and rewarded for your skill and honesty. If you follow the laborious professions of law, medicine, theology, or education, your more than ordinary acquisitions will hew out for yourselves names and fortunes. In either case, the glory which you will have achieved will add fresh lustre to the splendor of your

ancestors. You will lay solid, enduring stones in the grand temple of Colored-American greatness. The moral effects of such a standard will be of great value to you, for you will be blessed with that peace of conscience which constitutes our greatest happiness. In the chilly evening and sinking sunset of life, each of you will, with contentment, view a career well and profitably spent.

Some of you may think that your present condition and future prospects are such as to render it impossible for you to do much for yourselves, your people, and your country. Do not be discouraged. Hold in your mind the deeds and renown of hundreds whose early lives were environed by far more unfavorable circumstances. Many who were born in poverty and nourished in hovels have lived and reigned in magnificent empires, and won for themselves names immortal. Columbus, who gained the lasting honor of first discoverer of America, Wilson, who investigated the nature and habits of birds, and Dr. Livingstone, the bold, tireless discoverer of the dark land of Africa, were, by apprenticeship and trade, humble weavers. Samuel Drew, the well-known essayist, and Gifford, the profound editor of the "Quarterly Review," were unostentatious shoemakers. Homer, the father of Epic poetry, was the son of a poor farmer, and Demosthenes, the famed orator of Greece, acknowledged that his father was a cutler. Daniel Webster worked on a farm, and Henry Clay was the "mill-boy of the slashes." Lincoln, Grant, and Garfield, by dint of perseverance, arose from humble stations to the presidency of the nation.

The honored descendants of the great Ethiopians

can boast of men and women who, under clouds of social prejudice and the most unfavorable circumstances, have risen from poverty to wealth, from obscurity to fame. The worthy service rendered to humanity by Benjamin Banneker has caused his name to be inseparably interwoven with the history of our country. Although he enjoyed the meagre advantage of an obscure second-class school, by constant assiduity, he prepared almanacs for 1792-3-4-5, which exhibited the different aspects of the planets, a table of the motions of the heavenly bodies, and other astronomical data. Banneker sent one of his almanacs to Thomas Jefferson, who was then president of the United States. Mr. Jefferson presented it to "The Academy of Science" at Paris. Lafayette, Brissot, Condorcet, Gregoire, and others again and again referred to Banneker to demonstrate the intellectual equality of the races, and Pitt, Wilberforce, and Buxton in the British House of Commons often did the same thing.

The present occasion does not allow me to say much concerning Edmonia Lewis, the colored artist, whose artistic representations of Hagar in the wilderness and two small groups illustrating Longfellow's poem "Hiawatha" were greatly admired by critics, Phillis Wheatley, the author of a volume of poems, which excited the admiration of Americans and Europeans, and Frederick Douglass, who arose from the condition of a slave to the lofty positions of U. S. Marshall and Recorder of Deeds for the District of Columbia. It sounds like a romance to tell how men like Robert C. Delarge and Alonzo J. Ransier of South Carolina, Josiah T. Walls of Florida, Alexan-

der Davis of Mississippi, and P. B. S. Pinchback of Louisiana, in spite of the greatest disadvantages, occupied prominent state positions. Yes, it is enchanting to hear how others like Henry Highland Garnett of New York, Blanche K. Bruce and Hiram R. Revels of Mississippi, Jefferson F. Long of Georgia, Jere Haralson of Alabama, Robert Smalls of South Carolina, Benjamin S. Turner of Alabama, and John R. Lynch of Mississippi arose from the abject condition of slaves to high moral and intellectual culture, and ably represented their country in the capacity of Minister to Liberia and U. S. Senators and Representatives in Congress.

Let the character, achievements, and well-earned fame of these distinguished men and women inspire you to manly and womanly endeavor. Cherish the noble purpose to love God and your fellow-men, to do what is right, and to be useful to your state, race, and country. Be mindful in life's struggles of the grand truth embodied in the following stanza :—

“We live in deeds, not years, in thoughts, not breaths ;
In feelings, not figures on a dial ;
We should count time by heart-throbs—he most lives
Who thinks most—feels the noblest, acts the best.”



CHAPTER IV

THE EVIL EFFECTS OF INTEMPERANCE

IN THE USE OF ALCOHOLIC DRINKS.

“Virtus est vitium fugere, et sapientia prima stultitia caruisse.”
Horace—First Epistle of Book I.

“It is virtue to shun vice, and it is the highest wisdom to be free from folly

“O, water for me ! Bright water for me !
Give wine to the tremulous debauchee !
It cooleth the brow, it cooleth the brain,
It maketh the faint one strong again ;
It comes o’er the sense like a breeze from the sea,
All freshness, like infant purity.
O water, bright water, for me, for me !
Give wine, give wine, to the debauchee !”—*Ed. Johnson,*

“Oute methysoi ou loidoroi oukh harpages basileian Theou ou kneronomesousi.”—*Paul in I Cor., VI: 10.*

“Nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.”

The evil effects of alcoholic drinks upon mankind have claimed the attention of scholars, scientists, and humanitarians for many years, and the results of their careful investigations are sufficiently alarming to distress the most hopeful.

I. ALCOHOLIC MIXTURES INJURE THE BODY.

An excessive use of alcoholic drinks produces a sour stomach, heart-burn, nausea, and chronic dyspepsia ; it also hinders the proper formation of bile,

and sometimes give rise to jaundice. This evil habit stimulates the heart to too rapid contraction, and produces exhaustion of the heart muscle, which often results in sudden death. Besides, it augments the amount of fat in the blood, begets a chronic catarrh of the throat and nose, and gives rise to frequent colds and chronic bronchitis, which seriously injure the lungs. It sometimes produces a dangerous disease of the blood-vessels called aneurism as well as paralysis and hemorrhages. The whole nervous system is so much injured by intemperance that delirium tremens—the drunkard's messenger of death—frequently seizes the unfortunate victim. His eyes become bloodshot, and his expression, idiotic. He moans, jabbbers, raves, and shrieks in a frightful manner. He sees a thousand imps before him, and feels the deadly fangs of fierce reptiles. At last, death puts an end to the terrible sufferings of the poor inebriate.

The wise man, the venerable Solomon, uttered a sorrowful truth when he said, "Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

II. EXCESSIVE DRINKING HURTS THE INTELLECT.

How great is man in intellectual power! By it he ascertains knowledge, and applies it for his benefit. He studies the wonderful works and laws of his creator, and becomes the master of the forces of nature. Earth, air, sea, light, heat, electricity feed him when hungry, clothe him when naked, give him light in darkness, cure him in sickness, and ride him when weary. Yes, how great is mind, by which a thousand

inventions, which add untold blessings to mankind, have been made, and by which the world has attained to its present state of civilization with its arts and sciences, its holy religion and beneficent laws.

How does excessive drinking affect this power in man? The perceptive faculties, by which a knowledge of external facts is acquired, and memory, the faculty which holds knowledge, are greatly weakened. Judgment, the discriminating power of the intellect, becomes uncertain, and reason, the power which takes cognizance of infinite, necessary, absolute truths, is soon dethroned. In the language of Shakespeare, we exclaim, "O God, that men should put an enemy in their mouths to steal away their brains!"

III. ALCOHOLIC DRINKS DEBASE THE MORAL NATURE.

The sensibility, the seat of appetites, emotions, and desires, is greatly degraded by strong drink. It creates an ungovernable appetite. Many drunkards affirm that it is not a passion, not an appetite in the common acceptation of the term, but a raging tempest that pervades the soul, and sweeps every good desire from it. It silences reason, smothers conscience, crushes wisdom, and overstrides the commands of God and the claims of eternity. It converts kindness, love, confidence, friendship, and self-respect into cruelty, hate, distrust, enmity, and self-debasement, and makes the soul a cage of unclean birds.

It enthralls the will, the purposing, choosing power of the soul. The real seat of character in man is the will, for it alone is free to purpose and choose. The appetites, emotions, and desires are the will's solicitors. When the intellect and sensibility are in their normal condition, the will has power to regulate them;

but the passions created by strong drink makes the will an abject slave. It becomes utterly powerless to restrain or thwart the unholy desires of the sensibility.

Thus the grandest jewel of man or woman—a noble character—is soon lost. The drunkard loses not only self-respect but also the respect of those who know him. His good name, “which is rather to be chosen than great riches,” becomes a reproach to himself and family. How true are the words of Shakespeare:—

“Good name, in man or woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.”

A desire for alcoholic drinks filches its unsuspecting victim of a good reputation, and hurries him to a disgraceful grave “unwept, unhonour'd, and unsung.”

Ponder well the following testimony of distinguished men: Prof. E. C. Youmans said, “The influence of alcohol is thrown entirely on the side of animal impulses, against reason, judgment, and science. Its influence is preeminently malign.” Dr. Lee H. Dowling said, “We may with entire safety say that there is no vice or crime in the long dark catalogue that is not induced by this satanic fluid extract.” Dr. Henry Moore, an eminent English jurist, declared that “alcohol produces homicidal mania, pyromania, and kleptomania.”

IV INTEMPERANCE CRIPPLES IN THE RACE OF LIFE.

Since strong drink so materially injures both body

and soul, it is not strange that it has completely unfitted men and women for the duties and responsibilities of life. Intemperance has so demoralized skilled mechanics and industrious laborers that their employers have been forced to deprive them of their situations. It has dominated over learned lawyers, distinguished statesmen, skilled physicians, able educators, and progressive editors, and driven business men to the poor house and lunatic asylum. It has stalked in haughtiness into courts of justice, and blinded the eyes of jury, advocate, and judge to the cause of righteousness and truth. Yea, it has dragged from the holy pulpit the minister of God, and laid in the dust the missionary of the cross.

It has converted a loving daughter into a disobedient one, and sent her from her mother's home into a detested brothel. It has made the heart of a loving mother and tender wife as hard and unfeeling as flint and stone, and transformed beauty, virtue, and nobility into deformity, vice, and degradation. Ah, how sad it is to behold a cultured, industrious woman under the influence of strong drink, and, at last, the frequenter of whiskey saloons! How the better nature of man revolts at the scene as he thinks of his own dear sister, wife, and mother! How his heart bleeds as he sees beauty and youth, culture and refinement, purity and modesty wrapped in a mantle of shame! With Cassio he exclaims, "O! thou invisible spirit of wine, if thou hast no name to be known by, let us call the devil."

V SOME SPECIAL CASES.

One or two practical illustrations may serve to im-

part a clearer idea of its baneful influences. A young woman of good family connection fell into the bad habit of using strong drink. It is impossible to adequately describe her surpassing beauty of form and face. Her features embodied every characteristic of beauty. Her attractive black eyes were brilliant and piercing. Her teeth were sound and as white as snow. Her high, prominent forehead, ruddy cheeks, and Roman nose together with a head covered with hair extending almost to the waist imparted to her a loveliness and tenderness of expression that impressed all who saw her.

But little by little she acquired the habit of using strong drink. She soon lost all sense of decency, and trailed without shame her polluted garments through the public streets. An habitual drunkard, the bar-room became her second home. In a drunken revelry, she engaged in a fight with a half-drunken man, and was beaten and battered to death. How sad is the picture! "Favour is deceitful and beauty is vain: but the woman that feareth the Lord, she shall be praised."

Consider another case. An aged man of Cleveland, Ohio, depended upon the toils of his only daughter for a livelihood. Though sound in body and mind, he made no effort to support himself; but compelled his hard working daughter to give him daily twenty-five cents, which he expended at the bar-room. After taking the money, he would frequently leave her cold and hungry. On a slippery day in winter, she fell near the public square, and was badly injured. She was taken to the hospital where she finally died. She was taken to the pauper's graveyard by the under-

taker and the debauched father. Some ladies in the neighborhood made a beautiful wreath, and gave it to the father to be placed on the grave. He sold it for rum. At night when his unnatural craving for whiskey was aroused, he obtained a horse and wagon, drove to the grave where his daughter was buried, dug up the emaciated body, and conveyed it to the storage room of a medical college. He sold it for a few dollars, and again bowed before the horrible idol—rum—to which he had offered health, happiness, reputation, home, and his own child alive and dead.

Cases like these might be multiplied *ad infinitum*, but these suffice to show the debasing effects of strong drink on body and soul. The sorrowful reports of institutions for the feeble-minded and the records of our lunatic asylums are standing monuments to the blasting influences of intemperance. How greatly the world would be blessed if all would practice the good doctrines of the water-drinker, contained in the following stanzas :—

“Fill to the brim ! Fill, fill to the brim !
Let the flowing crystal kiss the rim !
My hand is steady, my eye is true,
For I, like the flowers, drink naught but dew.
O water, bright water 's a mine of wealth,
And the ores it yieldeth are vigor and health.
So, water, pure water, for me, for me !
And wine for the tremulous debauchee !

“Fill again to the brim ! Again to the brim !
For water strengtheneth life and limb.
To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
’Tis life quaffing a goblet of morning light.
So, water, I will drink naught but thee,
Thou parent of health and energy.”—*Edward Johnson*.

VI. INTEMPERANCE POISONS HOME.

From what has been said, it is perfectly evident that strong drink mars the happiness of the family. The family is the unit of society. Upon its purity, happiness, and stability are conditioned the peace and good order of the community. If you wish to corrupt men and women in the church, society, public life, and business vocations, degrade the husband, wife, and children of the family. How rum debauches the father and husband, and converts them into tyrants and brutes! It makes a mother forget her obligations to her children, and causes her to lead them into crime and guilt.

Educators, statesmen, and leading writers are ready to admit that the influence of woman in the home, church, Sunday-school, society, and public life is incalculable. How true are the ideas embraced in the following stanzas :—

"In stately halls of learning,
Mid philosophic minds,
Unraveling knotty problems,
His native forte man finds ;
But all his 'lists and 'isms
To Heaven's four winds are hurled ;
For the hand that rocks the cradle
Is the hand that rules the world.

"Great statesmen govern Nations,
Kings mould a people's fate ;
But the unseen hand of velvet
These giants regulate
The ponderous wheel of fortune
In woman's charm is pearled ;
For the hand that rocks the cradle
Is the hand that rules the world."

How despicable is that which destroys the finer feelings and the noble purity of woman ! Strong drink curses her in a peculiar way. Man by nature is tender and loving to woman, but rum makes him beat and bruise her and stick the dagger to her heart. It degrades her to the lowest depths, and makes her capable of the most heinous crimes.

VII. STRONG DRINK CURSES THE COMMUNITY, STATE, AND NATION.

Blasting the family, it curses the community. It begets a multitude of heinous crimes, and crowds our jails, houses of correction, insane asylums, poor-houses, and penitentiaries with degraded besotted beings. It encourages the robber, emboldens the assassin, and gives audacity to the seducer. It gives inspiration to the thief and hope to the forger. It arrays temptation in the form of entertaining music and the charms of lewd women, and decoys our youth into guilt and crime. The laziness, extravagance, shiftlessness, and high-handed crimes produced by rum can not be estimated.

The business, prosperity, and wealth of our state and nation have been greatly retarded through the malign influence of King Alcohol. Reliable statisticians claim that one hundred thousand American youths are yearly corrupted by strong drink ; that three hundred thousand rioters, burglars, and other criminals are debauched in bar-rooms, and that one million of drunkards live in our country, twenty-six thousand of whom fall yearly into drunkards' graves.

The investigations of careful statisticians on the financial cost of alcoholic drinks to our country abun-

dantly sustain the approximate deductions of the following table :—

The yearly retail cost of liquors,	\$ 600,000,000
Labor, wages of dealers and clerks,	250,000,000
Waste of grain and fruits with cost of manufacturing alcohol,	50,000,000
Losses of productive industry of drinkers to the country,	250,000,000
Support of 1,000,000 drunkards and children,	200,000,000
Expenses for sickness of intemperate persons and 60,000 drunkards dying annually,	60,000,000
Expenses resulting from 300,000 criminals,	300,000,000
Money expended upon 30,000 insane persons,	3,000,000
Total money cost,	\$1,713,000,000

We believe that this estimate falls far short of the real cost of intoxicating liquors to our country while the moral cost can not be estimated in this life, and will be but partially known in eternity.

VIII. WISDOM INCULCATES TEMPERANCE.

In view of the appalling evils of intemperance, it is not in the least wonderful that many good men and women have strongly advocated prohibitory laws as the surest safeguard to the nation. Nor is it strange that such laws have been enacted and partially enforced in sections of Maine, Massachusetts, Vermont, New York, Ohio, Michigan, Iowa, and New Jersey. However virtuous and intelligent citizens may differ as to the expediency and practicability of prohibition, they readily admit that intemperance in the use of intoxicating drinks exerts an evil influence on individual and national character.

It would certainly prove highly advantageous to individuals, states, and the nation, if all classes, ages

and conditions of people would abstain from the use of strong drink except for medicinal and mechanical purposes. Obedience to the following wise injunctions of the Scriptures will increase comfort and happiness in the present life and enable mankind to prepare themselves more thoroughly for the life beyond the grave: "Be not among wine bibers; among riotous eaters of flesh: for the drunkard and glutton shall come to poverty." Proverbs xxiii:20-21. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs xxiii:31-32.



CHAPTER V

OUTLINES OF THREE

SELECT RELIGIOUS DISCOURSES.

*The Truths Taught by Christ Alone—The Value of
the Soul—What is Man?*

I. THE TRUTHS TAUGHT BY CHRIST ALONE.

DELIVERED AT THE V. N. & C. I. ON APRIL 15, 1888.

“Never man spake like this man.”—St. John vii:46.

“All hail the power of Jesus’ name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all.

“Let every kindred, every tribe

On this terrestrial ball,

To him all majesty ascribe,

And crown him Lord of all.”—*Perronet*.

“He alleviated the sick, and gave the balm of joy to the disconsolate and the distressed.”—*The Author in “S. A. and M. of Teaching.”*

Jesus Christ was strictly an original teacher. He had not studied the religious teachings of the Brahmins, the Chinese, or the Persians, and knew nothing from training of the philosophic deductions of Pythagoras, Socrates, Plato, Aristotle, Epicurus, or Zeno.

He was averse to the traditions of the Jewish doctors, and had not read the arguments of Seneca and Cicero.

(1). THE PATERNAL CHARACTER OF GOD.

He was the first to teach mankind the Paternal Character of God. All others had inculcated the idea that he was a being to be feared, and lived in a state of utter unconcern about men. Many claimed that he was cruel and despotic.

(2). DIVINE PROVIDENCE.

He was the first to teach Divine Providence. The school of the Academy taught that the Supreme Being had intrusted the affairs of the world to a number of inferior Gods. The Epicureans believed that he was far removed from earth, and took no part in the doings of men. Christ taught that God hears the prayers of his children, counts the hairs of their heads, and feeds and clothes them. The sixth chapter of Matthew is a mirror of his watch-care over his children.

(3.) OUR CERTAIN KNOWLEDGE OF THE SOUL.

To the Saviour, we owe our certain knowledge of the Human Soul. The old philosophers spoke doubtfully about it, and even the Old Testament Scriptures did not clearly teach its nature and destiny. Christ said, "Fear not them who kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." In the thirty-sixth verse of the eighth chapter of St. Mark, he teaches that the soul is real and precious. He also taught that it is immortal.

(4). THE TRUE MEANING OF THE MORAL LAW.

To Christ, we owe our knowledge of the true meaning of the Moral Law. The heathen world knew nothing of its letter, and the Jews little of its spirit. He enforced the doctrine, that it regulates the thoughts, feelings, and purposes of the soul. Read St. Matthew v:27, 28.

(5). HOW TO WORSHIP GOD.

He was the first to teach how to worship God truly and acceptably. The heathen adored their gods by sacrifices and festivities. The ceremonies of the Mosaic Dispensation were mixed with errors and superstitions, and a scrupulous observance of rites and traditions was regarded as the essence of religion. Christ said, "God is a spirit; and they that worship him must worship him in spirit and in truth."—St. John iv:24.

(6). THE FULL DISPENSATION OF THE SPIRIT.

It is true that the gift of the Spirit had been enjoyed in some measure under the Mosaic System, but Christ declared that the full outpouring of the Spirit would take place after his return to the Father. Read St. John xiv:26, and xvi; also consult Acts ii and iv:31, and St. Luke xi:13.

(7). THE RESURRECTION OF THE BODY.

To Christ we owe our knowledge of the resurrection of the body. The heathen nations knew nothing of this doctrine. The Pharisees held and taught the dogma of a partial resurrection while the Sadducees denied it. Read St. John v:28, and St. Matthew

xxii:31, 32, in which are embodied the teachings of Christ on the resurrection.

(8). THE DAY OF JUDGMENT.

Jesus was the first to teach concerning the day of judgment, its circumstances, the principles on which it will be conducted, and its final issues. The twenty-fifth chapter of St. Matthew, beginning with the thirty-first verse, contains his teachings on the final day.

Surely, the world has seen one unique man, the great, grand man of the ages, the man of men, the God-man, Christ Jesus.

II. THE VALUE OF THE SOUL.

DELIVERED AT THE V. N. & C. I. ON APRIL 12, 1886.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Jesus in St. Matthew xvi:26.

"Awake, my soul, to meet the day
Unfold thy drowsy eyes,
And burst the ponderous chain that loads
Thine active faculties.

"Pardon, O God, my former sloth,
And arm my soul with grace;
As rising now, I seal my vows
To prosecute thy ways.

"Bright Sun of Righteousness, arise;
Thy radiant beams display,
And guide my dark, bewildered soul
To everlasting day."—*Doddridge*.

(1). THE SOUL IMMORTAL.

In considering the subject, The Value of the Soul, the first question which suggests itself to us is, What is the soul? To satisfactorily answer this question, it is necessary to explain the meaning of the two Greek words *psyche* and *pneuma*. *Psyche* has the following meanings, according to Mr. Greenleaf: breath, life, the principle of life (Luke xii:19-20); life beyond the grave (Matthew x:39); that which thinks, feels, wills (Matthew xi:29); the spiritual part of man (Matthew x:28). *Pneuma* has the following meanings: breath (II Thessalonians ii:28); the principle of life (Matthew xxvii:50); that which thinks, feels, wills (Matthew v:3, xxvi:41); of the soul after its departure from the body, a spirit (Acts xxiii:8-9); the spirit of God, of angels, of evil spirits (John iv:24, Heb. i:14, Matthew viii:16). Thus both words are frequently used to designate the immortal part of man. *Psyche* is usually translated "soul," and *pneuma*, "spirit." The soul then is the immortal part of man; it will live after the body will have decayed; it will think and feel vigorously and acutely.

(2). AN IRRECOVERABLE LOSS.

To lose the soul is to lose heaven. Who can tell what this means? Who can describe the ineffable splendors, the transcendent glories, the untold raptures of the City of God? Would you obtain a faint idea of the loveliest of all lovely places—Heaven? Read with care the twenty-first and twenty-second chapters of Revelation.

Again, when the soul is lost, it lives in a woeful state of unhappiness. No eloquent tongue can describe

the sorrows and miseries of the unfortunate damned. In vain the fertile imagination and the versatile pen of the immortal Dante endeavored to picture and to record the shame and gloom, the blackness and wretchedness of lost souls. Even the matchless teachings of that matchless man, the holy, lovely Jesus, give but a clouded conception of the cursings and bitterness of the second death. The sixteenth chapter of St. Luke, beginning with the nineteenth verse, and the twenty-fifth chapter of St. Matthew, beginning with the thirty-fifth verse, embody a part of the teachings of Christ on that place "where the worm dieth not and the fire is not quenched."

(3). UNWISE WORLD-GAINERS.

Warriors "with garments rolled in blood," poets, scholars, and statesmen crowned with garlands of praise, princely merchants surrounded with splendor have gained the deceitful world and lost their immortal souls. They have scaled every height of joy, sounded every depth of pleasure, visited every shore of earthly felicity, and, at last, have sunk to the bottomless pit of remorse and shame. Nero, Domitian, and Julian, Celsus and Voltaire, Elizabeth and Hobbs gained much of this world's glories, but lost the seraphic triumphs of Heaven.

(4). HOW TO SAVE THE SOUL.

Our benevolent Heavenly Father has generously provided a way by which each and every soul may be saved. He so loved the world that he sent Jesus Christ, his only begotten son, "that whosoever believeth in him should not perish, but have everlasting

life." Each and all must repent of their sins and believe in the Lord Jesus Christ as their all-sufficient Saviour. These simple and sublime truths are taught in the second and eighth chapters of Acts, and Christ himself declared, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Yes, a child-like trust in Jesus saves from the woes of life and the sorrows of eternity.

"How sweet the name of Jesus sounds
 In a believer's ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fears.
 "It makes the wounded spirit whole,
 And calms the troubled breast;
 'Tis manna to the hungry soul,
 And to the weary, rest."

III. WHAT IS MAN ?

DELIVERED AT THE OAK STREET METHODIST CHURCH IN
 MAY, 1886.

"What is man that thou art mindful of him? and the son of man, that thou visitest him?"—*Psalms VIII; 4.*

"What a piece of work is MAN! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"—*Shakespeare Hamlet.*

(1). MAN IS MORE THAN MATTER.

The bodily constitution of man—the bones, muscles, nervous system, organs, and other parts of which he

is composed—is matter. No scientist has been able to show otherwise. Aside from his corporeal parts, we know that man possesses intellect, sensibility, and will, by which he knows, feels, and wills. He also possesses a conscience, which discriminates between right and wrong. Some philosophers claim that conscience is that function of reason which takes cognizance of right and wrong. If a person desires to rear a noble moral character, he must know moral and religious truths, have pure affections and desires, and choose a virtuous, godly life.

(2). MAN HAS AN IMMORTAL SPIRIT.

An all-absorbing question to mankind is, Does death end all? or is there an immortal part of man? The old Ethiopians and Egyptians held that man possessed a soul, or spirit. The great philosophers of cultured Greece and imperial Rome inculcated the same belief. This has been the opinion of mankind from the earliest times. This is not at all strange when we reflect that reason seems to indicate that man is immortal. The universal desire on the part of mankind to live continuously seems to prove that the soul of man will never die.

Addison forcibly expressed this idea in the following lines of his "Cato":—

"It must be so—Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after IMMORTALITY?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out a hereafter,
And intimates eternity to man.

Eternity ! thou pleasing, dreadful thought !
 Through what variety of untried being,
 Through what new scenes and changes must we pass !
 The wide, th' unbounded prospect lies before me ;
 But shadows, clouds, and darkness rest upon it.

* * * * *

The soul, secure in her existence, smiles
 At the drawn dagger and defies its point,
 The stars shall fade away the sun himself
 Grow dim with age, and nature sink in years,
 But thou shalt flourish in immortal youth,
 Unhurt amidst the war of elements,
 The wreck of matter, and the crash of worlds.'

(3). THE TEACHINGS OF THE BIBLE.

The Holy Scriptures abundantly teach that man has a soul, or spirit. This is clear from the following passages : Job xxxii:8 ; Ecclesiastes xii:7 ; Luke xxiii:46 ; xxiv:39 ; Hebrews xii:23 ; Revelations vi:9. Soul and spirit are frequently employed in the Scriptures to designate the immortal part of man.

(4). HOW TO PREPARE THE SOUL FOR HEAVEN.

Our souls are greatly affected by our associations. If we frequent the company of vile men and women, we gradually become immoral. If we harbor envy, jealousy, and selfishness, we become envious and selfish. We should associate with pure-minded men and women, read good books, and visit such places as tend to develop and foster virtue. Above all, we must repent of our sins, believe in Jesus as our Savior, and endeavor to obey his commandments. If we thus do, death will be to us no "king of terrors," but a tender, beautiful angel, who will cheerfully conduct our disembodied spirits through the gates of pearl into the gold-paved City of God.

CHAPTER VI.

INTELLIGENCE, INDUSTRY,^{AND} MORALITY

THE SOURCES AND CONSERVATORS OF CIVILIZATION.

DELIVERED BEFORE THE ALUMNI ASSOCIATION OF THE
RICHMOND NORMAL SCHOOL, JUNE 13, 1888.

*The Fruits of Intelligence, Industry, and Morality
in Individual and National Progress—Dr. Dwight's
Prophetic Poem—The Character of Francis Horner—
Ancient Empires and the French Revolution—Edu-
cation, Business, and Obedience to God's Moral Law,
a Solution of the Negro Problem."*

"Let us not lie and steal. Work rather for those interests
which the divinities honor and promote, justice, love, freedom,
knowledge, and utility. The true test of civilization is not the
census, nor the size of cities, nor the crops—no, but the kind of
man the country turns out."—*Ralph Waldo Emerson.*

"Es bildet ein Talent sich in der Stille,
Sich ein Charakter in dem Strom der Welt."—*Goethe.*

"So talent builds itself in silence,
Character in the stream of the world."

Ladies and gentlemen of the Alumni Association:
I sincerely thank you for the distinguished honor
conferred upon me in requesting me to deliver to you
an oration on this brilliant and interesting occasion.

You are engaged in the noble and praiseworthy work of educating the rising youth of your race. To you is committed, to some extent, the destiny of future men and women. The church and state expect you to so educate that from your schools will come men and women of intelligence and upright character. I am, therefore, convinced that I cannot address you on a more important subject than the one which I have selected; namely, Intelligence, Industry, and Morality, the Sources and Conservators of Civilization. Intelligence is derived from the Latin word, "intelligo," and means to understand, comprehend, know, have a knowledge of anything. Webster defines it as "knowledge imparted or acquired, whether by study, research, or experience." The same lexicographer defines industry as "habitual diligence in any occupation, whether bodily or mental."

I. THEIR FRUITS IN INDIVIDUAL SUCCESS.

How much these forces have done for different individuals cannot be estimated. They have been potent agencies in raising men from the humblest to the highest ranks in life. They have elevated former slaves to the dignity of legislators, and made the oppressed and despised leaders in the industrial and professional worlds. They have given encouragement for despair, success for failure, and victory for defeat. As notable examples of what knowledge and assiduousness may achieve for individuals, look at the biographies of colored ministers, lawyers, educators, scientists, doctors, philosophers, orators, editors, artisans, mechanics, phrenologists, tragedians, inventors, and musicians; read the instructive lives of colored men as silk-culturists, owners and managers of a street

railway, electricians, mechanical engineers, brokers, contractors, druggists, printers, barbers, photographers, and hotel keepers; ponder over the achievements of our men who have served their states in the capacity of governor, lieutenant governors, superintendents of public instruction, senators, assemblymen, secretary of state, commissioners of public works, aldermen, and councilmen.

Let us consider an individual case. Benjamin Banneker was born in Maryland in 1732. His entire school training was obtained from a country school established for the education of the children of free persons of color. Although he stopped school at the age of fifteen, he continued to extend the boundaries of his knowledge by reading Mayer's Tables, Fergusson's Astronomy, and Leadbeater's Lunar Tables, lent him by Mr. George Ellicott, a gentleman of fortune and scholarship, who resided near Banneker. He even mastered Latin, Greek, French and German. By continuous study and unceasing labor, he published almanacs in Philadelphia for the years 1792-3-4-5, which exhibited the various aspects of the planets, a table of the motions of the sun and moon, their risings and settings, and the courses of the bodies of the planetary system. The name of this distinguished mathematician, astronomer, and philosopher is written in our noted encyclopaedias.

II. THEIR FRUITS IN NATIONAL GROWTH.

These forces are powerful agencies in upbuilding nations. One hundred years ago, no nation thought that such progress as we have made was possible to us. And yet who can describe by tongue or pen the stupendous achievements, the wonderful resources,

and the unparalleled splendors of the United States? Will any one deny that knowledge and labor are the sources of our greatness? As our understanding of our internal resources, the means of agriculture, trade, transportation, manufacturing, inventions, and education has been augmented and applied, we have steadily grown in power, wealth, and prosperity. Our beloved country has attained her present loftiness and grandeur from the thought and toil of her laborers, artisans, authors, inventors, statesmen, philanthropists, ministers of the Gospel, educators, and jurists.

How truly did Dr. Dwight of New Haven embody in the following poem, written in 1794, the greatness and prosperity of our country:—

All hail, thou Western World! By Heaven designed
The example bright to renovate mankind!
Soon shall thy sons across the mainland roam,
And claim, on far Pacific's shores, their home.
Proud commerce's mole the western surge shall lave;
The long white spire lie imaged on the wave;
Where marshes teemed with death, shall meads unfold,
Untrodden cliffs resign their stores of gold.
Where slept perennial night shall science rise
And new born Oxfords cheer the evening skies."

Germany ranks among the foremost nations on the globe. If we seek for the main springs of her splendor and magnificence, we find them to be broad intelligence and persevering industry. Germany possesses the leading educational system of the world, and compels every youth to attend school for a certain length of time. The thrift and economy of her people are well known, and we seldom meet a lazy German. Industrial education has for years received special attention from her statesmen, educators, and

philosophers, and is a potent factor in her civilization.

III. MORALITY STRENGTHENS INTELLIGENCE AND INDUSTRY.

Though intelligence and industry are strong forces in individual and national progress, they are greatly strengthened by morality. Webster defines morality as "the conformity of an act to the divine law, or the principle of morals." The divine law was first written in the moral constitution of man. It was afterward written on tables of stone by the hand of God, and given to mankind through Moses, the lawgiver of the Jewish Commonwealth. The Ten Commandments are in substance as follows: (1.) Thou shalt have no other gods before me. (2.) Thou shalt not make unto thee any grave image, or the likeness of anything, that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down to them nor worship them. (3.) Thou shalt not take the name of the Lord thy God in vain. (4.) Remember the Sabbath day to keep it holy. (5.) Honor thy father and mother. (6.) Thou shalt not kill. (7.) Thou shalt not commit adultery. (8.) Thou shalt not steal. (9.) Thou shalt not bear false witness against thy neighbor. (10.) Thou shalt not covet. Christ sums all the teachings of Moses and the prophets in two commandments: (1.) Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. (2.) Thou shalt love thy neighbor as thyself. Moralists include in the moral law courage and industry.

History and observation and experience show that obedience to these requisitions of the moral law is certainly a source and conservator of individual and

national advancement. It is true that some men and women by intelligence and industry sometimes succeed admirably well, though they utterly ignore almost every moral precept; they are exceptions to the general rule. Certain vocations demand a strict adherence to certain moral principles. The minister of the Gospel cannot hope to long succeed without a reputation for chastity, honesty, and truthfulness. The lawyer is proverbially called a liar, and yet people do not mind that when the lying wins their case; if, however, he is known to be deceptive and untrue to his client, people will seldom hire him. The doctor is expected to be honest and not to lengthen out sickness to increase bills. The public demands that the educator of the youth should be a person of chastity, temperance, and truthfulness. Business men desire a reputation for truthfulness and honesty.

But there is no calling in life in which obedience to some or all of the commandments does not greatly assist men and women. Moral character possesses a talismanic influence. An individual may not possess much intellectual ability, the prestige of family, or wealth, but, if men discern in him the sterling principles of integrity, chastity, and temperance, he will exert a strong influence, whether he moves in the marts of trade, in the pulpit, at the bar, or in the school-room. Napoleon said that even in war the moral is to the physical as ten to one.

Lord Cockburn paid the following beautiful tribute to Francis Horner: "He died at the age of thirty-eight, possessed of greater public influence than any other private man, admired, beloved, trusted, and deplored by all, except the heartless or the base. No

greater homage was ever paid in Parliament to any deceased member. Now let every young man ask how was this attained? By rank? He was the son of an Edinburg merchant. By wealth? Neither he nor any of his relations ever had a superfluous sixpence. By office? He held but one and only for a few years, of no influence, and with very little pay. By talents? His were not splendid, and he had no genius. By eloquence? He spoke in calm good taste. By what then was it? Merely by sense, industry, good principles, and a good heart—qualities which no well constituted mind need despair of attaining.”

A fear of God, a due regard for the purity of the family, chastity of men and women, honesty, politeness, and sobriety seldom fail to enwrap men in an attractive glory which wealth, birth, station, and mental culture can never impart. How we appreciate a man or woman of upright character, too honest to steal, too noble to lie, too pure to do an unclean act!

IV THE TEACHINGS OF HISTORY AND EXPERIENCE.

History and observation sufficiently demonstrate that a nation possessing intelligence and industry advances in civilization in about the same proportion that it enforces and secures in its laws obedience to the Ten Commandments. These commandments constitute the organic law of the universe, and are the foundation of the organic law of civilized nations. The fundamental principles of liberty, justice, equal rights are some of these holy commandments analyzed and amplified. It is impossible to name a single wise law—constitutional, state or municipal—which can not be traced to one of the Decalogue.

Ethiopia, Egypt, Persia, Greece, and Rome flour-

ished as long as intelligence, industry, and a regard for at least a portion of the Decalogue were duly regarded; but when vice, crime, luxury, and laziness prevailed, they hastily declined. The history of the French Revolution furnishes a striking illustration of the blasting effects of immorality upon intelligence and industry. Marat, Robespierre, and Danton, "the Infernal Triumvirate," dethroned the religion of the Roman Catholic Church, and lauded in her place death-breeding Infidelity—the religion of Rousseau and Voltaire. Cathedrals were closed and demolished. Priests and bishops were persecuted, and reason, symbolized by a naked harlot, was paraded through the streets of Paris. Hundreds were murdered, disturbances were engendered with other nations, industries languished, and beautiful France was converted into an almost desert. When the brilliant Napoleon seized the reins of government, he quickly discerned the causes of decay. He declared that the worship of God should be restored to the French people. Cathedrals were reopened and rebuilt, priests and bishops were honored, and the pope himself placed upon the brow of Napoleon and Josephine the crown of power. Order was restored; the people betook themselves to industry; morality began to be felt, and France became the chief power of Europe. How true it is that "righteousness exalteth a nation, but sin is a reproach to any people."

V THE WORLD'S PROGRESS DUE TO THESE FORCES.

The man of primitive times could accomplish but little because he knew but little. He lived in caves, formed boats from the trunks of trees, dressed in the skins of wild animals, dug up the soil with a stick or

the sharpened limb of a tree, made rude instruments of stone, and hunted and fished for a livelihood. Little by little he learned facts concerning animate and inanimate nature. He applied his knowledge and thus he progressed. Thought precedes action ; ideas are the fathers of deeds. Without thought nothing is achieved, without industry thought is useless. One is essential to the other. Primitive man was forced to toil to supply his ever-recurring wants. Adam was placed in the garden of Eden to tend and to keep it. After Adam had partaken of the forbidden fruit, the Lord said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Abel became a tender of cattle, and Cain a tiller of the field. But man continued to learn and to labor. Instead of living in caves, he built villages, instead of making clothes from the skins of beasts, he made them from cloth. Bronze and copper tools took the place of flint ones. Wheat, barley, and oats were cultivated, and horses, cows, sheep, and goats were raised. The Holy Scriptures tell us that Cain went into the land of Nod after he was cursed, and founded a city, and that Tubal-cain was an instructor of every artificer in brass and iron.

All the nations of antiquity with the sole exception of the Jews worshiped the objects of nature or images of their own handiwork. Ignorance and superstition held them in their giant arms, and forbade religious progress. In the midst of this moral darkness, the Sun of Righteousness arose with healing in his wings. He revealed to sin-sick humanity the will of God. The Holy Apostles advocated the doctrines of their master, and educated men and women in the

Christian faith. They toiled in different countries with courage and perseverance, and the church began to grow. Ignorance and superstition began to fasten themselves upon the professed followers of Christ, and bitter persecutions were practiced by those claiming to be devotees of the cross. But men's minds became better informed by the teachings of Luther, Zwingli, Melancthon, Calvin, Knox, and others, and the church progressed in the doctrines and deeds of true Christianity. As true information in regard to Christianity spreads, and mankind labor to realize in their lives its sublime and heavenly instruction, the world grows nobler and better in every relation of life.

As intelligence, industry, and morality are sources of individual and national prosperity, so they are the conservators of it. Jeremy Taylor truthfully said, "Laziness rusts the soul as mildew rusts iron." When insanity dethrones the reason of man, he retrogrades. The merchant and mechanic must hold their knowledge, be diligent in business, and maintain a reputation for honesty, or failure will overtake them.

VI. A SOLUTION OF THE NEGRO PROBLEM.

Much has been spoken and written within the last few years concerning the solution of the "Negro Problem." Showing the principles and methods by which the colored people of this country will be enabled to enjoy life, liberty, and the pursuits of happiness as the opposite race does constitutes an intellectual solution of the problem. The leading thinkers of both races have agreed that amalgamation, colonization, or emigration will not solve the vexed question. It is perfectly evident to a well-balanced

mind that the colored man must work out his temporal salvation in the same manner in which the other races and nations have worked out theirs. If intelligence, industry, and morality have been in the past the main sources of individual and national growth, and are the same to-day, the Colored-American must find the best panacea for his difficulties in making use of the same great forces.

VII. OUR PROGRESS.

For the last twenty-three years the colored people have made rapid progress in civilization. Their intelligence has been wonderfully augmented. Public schools, industrial, normal, professional schools, and colleges have taught millions of children, and educated thousands of teachers, ministers, doctors, lawyers, statesmen, business men, and mechanics. Industry has done great things for us. When the Israelites left Egypt, they were laden with the spoils of the frightened Egyptians. When the serfs of Russia were emancipated, they received assistance. When the Negro was freed, he was homeless, ignorant, and almost friendless. By dint of persevering industry, the Colored-American possesses hundreds of farms of business, thousands of homes, and pays taxes on no less than \$250,000,000 worth of property. In moral rectitude, our advance has been as signal. Marriage is far more highly esteemed now than twenty years ago, and honesty, virtue, temperance, courage, and truthfulness are more strenuously taught in the family, school, and pulpit.

Although much has been done for our people by the powerful influence of intelligence, industry, and morality, much remains to be done. The annual re-

port of the Commissioner of Education, Mr. John Eton, reveals the following facts respecting the education of our public school children: Out of a school population of 2,020,219 only 55.8 per cent. of that number, 1,048,659, were enrolled. We have thirty-four normal schools with an enrollment of 6,207 and forty-six schools for secondary instruction with an enrollment of 9,970. Nine hundred and seventy-one thousand, five hundred and sixty children out of 2,020,219 do not attend school. Plans should be devised by which they should receive school training.

VIII. INDUSTRIAL EDUCATION NECESSARY.

The leading men of Europe and America saw years ago the grave importance of young men and women making special preparation for the hard struggles of life while receiving mental discipline and knowledge. Manual and technical schools of Europe have trained the citizens of her different countries as skillful mechanics in the different industries. We note as a matter of fact that the mass of the American people are not teachers, doctors, lawyers, ministers, writers, and editors, but that most of them labor in the walks of industry. We learn from this important fact that the mass of our people must work in the different industries, and cannot hope to succeed in the professions. Too many of our girls are ignorant of common household duties; such as, cooking, washing, ironing, and sewing. If they are educated mentally alone, do we expect that they will, in most cases, make either helpful wives or wise mothers? How many of our young boys are growing up in idleness and crime! Many of our old mechanics declare that, when they die, there will be few to fill their places, because few boys are

doing the work of apprenticeship. We must have skilled, educated labor if our people are to survive in this growing country.

About twenty-five industrial schools are now laboring to furnish the colored youth with the means of earning an honest livelihood in life. These schools give a practical English education together with the knowledge of a trade. Industrial education is one of the most potent agencies in developing the morality of a boy or girl. It precludes, to a large degree, laziness by keeping the mind and body legitimately employed. The industrial walks of life are the great agencies in upbuilding a people in wealth and its attendant blessings. Skilled labor, mechanical ingenuity, business centres, insurance companies, banking institutions, railroad, steamboat, telegraphic, mining, and electrical corporations are the great creators of money. The organization of a Savings Bank and a Relief Association by two of our most progressive societies marks an era in the industries of our people. They will, no doubt, aid in solving the so-called "Negro Problem."

IX. COLLEGIATE TRAINING NECESSARY.

A few of our promising boys and girls must be encouraged to pursue a collegiate education. It is sometimes said that a college education is of no practical value. We are well aware that college training is not absolutely essential to success in life, yet we cannot fail to note the striking fact, that the great majority of the leading men in Europe and America have either enjoyed a collegiate education at college or pursued collegiate branches privately with or without a tutor.

Dr. S. N. Fellows of Iowa University read some-

time ago a paper before the National Educational Association, showing the practical value of collegiate training. In his summary, he said: "Official statistics show: (1.) That college graduates include about one-half of one per cent. of the young men of our country (2.) That these college graduates have filled fifty-eight per cent. of the chief national offices during the last one hundred years. (3.) The same results appear in the professions and organized industries. (4.) It is observed also that a college education adds ten years to a man's life. (5.) Unless some other cause can be shown for the remarkable success of college graduates, the strong presumption is that it is due to college training."

If we should include in Dr. Fellows' summary all who have, to some extent, pursued college branches privately, the per cent. of those leading in the various walks of life would be much larger. Such men as Washington, Banneker, Franklin, Stevenson, Wilson, Lincoln, and Douglass are frequently termed self-made men; nevertheless the biographies of these and others like them show that they pursued and mastered studies which are taught in colleges and professional schools.

We are well aware of the fact that most of the men of prominence among our people, especially in the fields of law, medicine, engineering, education, and theology, have enjoyed the advantages of higher education, obtained either at college or pursued privately with or without a tutor. The progressive teacher who cannot avail himself of a collegiate course may with perseverance easily pursue courses of mathematics, law, philosophy, science, language, and general his-

tory, and labor for a complete and harmonious development of all his mental faculties. A large number of the alumni and alumnae of our Normal School have, since their graduation, zealously and perseveringly pursued at school or privately higher courses in law, language, mathematics, science, and philosophy. They are not to be measured by the curriculum of the institution from which they graduated, for they have pursued studies which are mainly taught in the collegiate and university courses, and have obtained, in part, the discipline and knowledge which are the result of a college training. They deserve to be ranked with college men and women.

History and practical life clearly prove that men and women of higher education are absolutely essential to the largest success of a people. For this reason, if for no other, a few of our promising young men and women should be encouraged to pursue collegiate, medical, theologic, civil-engineering, and law courses. At present there are among us twenty universities, four medical schools, four law schools, and twenty-five theological institutions. They are doing a great work in developing, fostering, and securing a broad and useful intelligence. With such intelligence developed and maintained in the public, industrial, normal, and professional schools and colleges, with industry hundred-handed, like Briareus, reaching to the manifold, trades and business enterprises, and with Christian morality permeating both, the Colored-American will be happy, prosperous, and eminently successful.

X. CAUSE FOR REJOICING.

In conclusion, permit me to say that we, the Alumni

of the Richmond Normal School, should rejoice in the fact, that the great majority of the graduates of our Alma Mater have so nobly exemplified these great motive powers of individual and racial advancement. Whether as president of a college, professor, editor, lawyer, preacher, author, business man, mechanic, or municipal officer, they have unmistakably shown intellectual ability, integrity, patriotism, manly and womanly chastity. They have, by their thrift and economy, added to the wealth and respectability of the race, and honored the name of the Old Dominion.

The last two stanzas of Longfellow's "Launch of the Ship," with a slight variation, fitly expresses our feelings and purposes toward our Alma Mater :—

"Sail on, O Ship of Education !
Sail on, O Normal, hold thy station !
Boys and girls, with all their fears,
With all the hopes of future years,
Are hanging breathless on thy fate !
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge, and what a heat,
Were shaped the anchors of thy hope !

"Fear not each sudden sound and shock,
'Tis of the wave, and not the rock ;
'Tis but the flapping of the sail,
And not a rent made by the gale !
In spite of rock and tempest's roar,
In spite of false lights on the shore
Sail on, nor fear to breast the sea !
Our hearts, our hopes are all with thee ;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee !"

If we as Colored-Americans be true to the Christian religion—if we live in the fear of God, and obey his commandments—if we proclaim and practice just moral ideas, and love and protect our social, educational, religious, and governmental institutions, we shall continue to grow in intelligence, industry, and moral power, a potent factor in the Great Republic. “*Sic itur ad astra.*” (Thus is the way to immortality.)



CHAPTER VII.
THE COLORED-AMERICAN
IN THE WARS OF 1775, 1812 AND 1861.

DELIVERED AT THE UNION CEMETERY BELOW RICHMOND.

Crispus Attucks—Washington's Order—Bunker Hill—Peter Salem and Salem Poor—The Battle of Rhode Island—Rev. Dr. Harris's Testimony—The War of 1812—The Battle of Lake Erie—Battle of New Orleans—The War of 1861—Port Hudson—Milliken's Bend—Fort Wagner—Olustee and Honey Hill—Battles Around Petersburg and Richmond.

"And honor to Crispus Attucks, who was leader and voice that day;
The first to defy, and the first to die with Maverick, Carr and Gray
Call it riot or revolution, his hand first clenched at the crown;
His feet were the first in perilous place to pull the king's flag down;
His breast was the first one rent apart that liberty's stream might flow;
For our freedom now and forever, his head was the first laid low — *John Boyle O'Reilly, Nov. 14, 1888.*

We have assembled on this beautiful day of May in this our National Cemetery to pay a tribute of respect to our honored dead and to keep alive and fresh the deeds of daring performed by colored men in be-

half of our beloved country. The patriotism, suffering, and courage of Colored-Americans are closely woven with the history of the freedom and progress of the nation. Their imperishable record as cool, intrepid soldiers is an honor to the race, a glory to their country, and a lasting heritage to coming generations.

I. IN THE REVOLUTIONARY WAR OF 1775.

England sent her armed soldiery to Boston to terrify the brave colonists and force them into submission to her tyrannous laws. The people of Boston were greatly exasperated at the actions of the red-coats. On the fifth of March, 1770, a disturbance occurred in King Street between the soldiers and a crowd of men and boys. A tall, bold mulatto, Crispus Attucks in name, led in an attack upon the soldiery, shouting, "the way to get rid of these soldiers is to attack the main guard. Strike at the root; this is the nest." The British fired upon the crowd, killing Attucks, Gray, Maverick, and Caldwell. Several others were wounded. "From that moment," said Daniel Webster, "we may date the severance of the British Empire." Yes, the first blood shed in behalf of American independence was drawn from the mangled body of a colored slave; the first martyrs to American liberty were colored patriots. How noble a deed did the illustrious state of Sumner perform in dedicating in 1888 a lofty, costly monument in honor of Crispus Attucks and his compatriots. It will ever stand as an indisputable witness to the loyalty of our fathers to our country in its hour of need. "Esto perpetuum." (Let it be perpetual.)

On the thirty-first of July, 1775, General Washing-

ton forbade the enlistment of any Negroes. In December of the same year, Lord Dunmore issued a proclamation of freedom to the Negroes who would bear arms in behalf of Great Britain. This caused Washington to issue the following order on December 20, 1775: "As the general is informed that a number of free Negroes desire to enlist, he gives permission to the recruiting officers to enlist them." Notwithstanding this order, the majority of the statesmen and army officers opposed the arming of Negroes. But the stirring proclamation of Sir Henry Clinton on January 30, 1779, promising freedom to every slave coming into his lines, caused most of them to change their minds. Let us give all honor to the noble men, like Henry Laurens, Alexander Hamilton, John Jay, and James Madison, who were instrumental in giving to the Colored-American of that period the opportunity of fighting for the independence of the colonies.

SOME BATTLES IN WHICH THEY FOUGHT.

Colored-Americans were represented in the army at Cambridge and in the famed battle of Bunker Hill, which occurred on June 17, 1775. Major Pitcairn, a gallant British officer, led his column to the breastworks of the Americans exultingly shouting, "The day is ours." While the American troops were almost bewildered, Peter Salem, a colored private, stepped forward, and killed Pitcairn. In reference to the battle of Bunker Hill, Bancroft says, "Nor should history forget to record that as, in the army at Cambridge, so also in this gallant band, the free Negroes of the colonies had their representatives."

After the capture of General Lee by the Englishman Colonel Harcourt, Colonel Barton undertook the

capture of Major-General Prescott. This was effected through the courage of Salem Poor, a Colored-American soldier. In the important battle of Rhode Island, which occurred on August 29, 1778, Colored-American troops under the command of Colonel Green saved the Americans from disastrous defeat. Rev. Dr. Harris used the following remarks in reference to this battle at a meeting of the Congregational and Presbyterian Anti-Slavery Society in Frances-town, N. H.: "Yes, a regiment of Negroes fighting for our liberty and independence. Had they been unfaithful or given away before the enemy, all would have been lost. Three times were they attacked with most desperate valor and fury by well-disciplined and veteran troops, and three times did they successfully repel the assault, and thus preserve our army from capture. They fought through the war. They were brave, hardy troops; they helped to gain our liberty and independence." Mr. Sparks said, "Many black soldiers were in the service during all stages of the war." Yes, Colored-Americans bond and free participated in the great Revolutionary struggle. According to Adjutant-General Scammell, who made the official returns on August 24, 1778, 755 Colored-Americans were enrolled in the American army. Those from New York, Rhode Island, Connecticut, and New Hampshire are omitted from the enumeration.

II. IN THE WAR OF 1812.

The brilliant achievements of colored soldiers in the Revolutionary struggle paved the way for their reception in the war of 1812. Though strong opposition was aroused against their taking arms and stand-

ing side by side with white men, the sober judgment and good sense of leading statesmen and officers prevailed, and colored men were mustered into the army and navy.

SOME BATTLES IN WHICH THEY FOUGHT.

From an extract of a letter of Nathaniel Shaler, commander of the schooner Gov. Tompkins, dated "at sea, January 1, 1813," we learn that black seamen fought under him in the latter part of 1812. Colored-Americans also played a prominent part in the famous battle of Lake Erie, which occurred on September 10, 1813. In the summer of 1813, Perry wrote a letter to Commodore Chauncey in which he complained of "a motley set—blacks, soldiers, and boys." Commodore Chauncey's reply contained the following words: "I have yet to learn that the color of the skin, or the cut and trimmings of the coat, can affect a man's qualifications or usefulness. I have nearly fifty blacks on board the ship, and many of them are among my best men." Commodore Perry spoke highly of their bravery and good conduct after his victory on Lake Erie. In fact, Negro sailors served bravely in all the battles on the Lakes.

Colored-American troops fought in the battle of New Orleans on January 8, 1815. General Andrew Jackson issued a proclamation to the free colored inhabitants of Louisiana on September 21, 1814, calling upon them to take up arms in defense of their country. The legislature of New York passed an act on the twenty-fourth of October, 1814, authorizing the raising of two regiments of color. Thus reason at last prevailed, and Colored-Americans once more aided in defeating Great Britain.

III. IN THE WAR OF 1861.

The nation soon forgot the distinguished deeds of suffering and valor performed by colored men in the great wars of 1775 and 1812. The cry, "This is a white man's war," was heard throughout the country, but broad-minded and far-seeing statesmen, civilians, and army officers, like Lincoln, Wilson, Greeley, Butler, Fremont, Hunter, and Thomas, at length saw how serviceable Colored-Americans would be to the cause of the Union, and in, a short time, they were armed, drilled, and led into battle.

SOME OF THE BATTLES IN WHICH THEY FOUGHT.

(1). PORT HUDSON, LA., MAY 27, 1863.

The colored forces in this engagement consisted of the First Louisiana under Lieutenant-Colonel Bassett and the Third Louisiana under Colonel Nelson, and numbered about 1,080. At seven o'clock in the morning, an attack was made on the enemy's works. The colored soldiers fought against heavy odds. A masked battery, situated on a bluff under which a deep bayou ran, was on the left of the charging line. Another battery of three or four guns commanded the front while six heavy pieces raked the right of the line as it formed. Six charges were made with Spartan firmness, and each was repulsed. Though Colonel Nelson stated to General Dwight the impossibility of taking the battery, General Dwight insisted on his taking it. Thus precious lives were uselessly thrown away. The seventh charge was made, and Captain Andre Callioux and Sergeant Anselmas Planciancois were killed.

The killed, wounded, and missing numbered about 308. Though the battery on the bluff was not captured, they thoroughly convinced the country that they were able to fight the battles of the nation. Gen. Banks paid a glowing tribute to their valor in his official report, and newspapers, orators, and poets eulogized their coolness and courage.

The following stanza of "The Black Regiment," written by Mr. George H. Boker, is appropriate in this connection :—

"Hundreds on hundreds fell ;
But they are resting well ;
Scourges and shackles strong
Never shall do them wrong.
Oh, to the living few,
Soldiers, be just and true !
Hail them as comrades tried ;
Fight with them side by side ;
Never, in field or tent,
Scorn the black regiment !"

(2). MILLIKEN'S BEND, MISS., JUNE 6, 1863.

Brigadier-General E. S. Dennis commanded 1,410 troops in this engagement; of these 1,250 were colored. General Henry McCulloch with about 3,000 men made an attack on the Federal earthworks about 3 o'clock in the morning. Though the Colored-American troops had just been recruited, they fought with desperate valor. In this engagement, McCulloch lost two hundred men killed, about two hundred prisoners, and almost five hundred wounded. Dennis lost about one hundred killed, and five hundred wounded. This battle served to beget still greater faith in the Colored-American as a fighter.

(3). FORT WAGNER ON MORRIS ISLAND, SOUTH CAROLINA, JULY 18, 1863.

The Fifty-fourth Massachusetts regiment under Colonel Robert Gould Shaw was the only regiment of colored men in the brigade under General Strong which attacked Fort Wagner on July 18, 1863. Gen. Beauregard defended the fort with a strong force. Though fatigued and hungry the brave colored troops with matchless courage rushed up the side of the fort, on which bold Sergeant W. H. Carney placed the flag of his regiment. The gallant Shaw with his followers reached the parapet, and drove the enemy to the rear of the fort, but a blinding blast from concealed guns made them retreat. Though the Federal forces lost fifteen hundred men, the colored regiment sustained with commendable fortitude its post of honor and danger in front of the attacking column, and won the applause of General Strong and the nation.

Of the graves of the fallen heroes of Fort Wagner, it may be said :—

“Such graves as theirs are pilgrim-shrines ;
Shrines to no code or creed confined,—
The Delphian vales, the Palestines,
The Meccas of the mind.”

(4). OLUSTEE AND HONEY HILL.

The entire force of General C. Seymour would have been destroyed in the battle of Olustee, Florida, had the Fifty-fourth Massachusetts colored regiment under Colonel E. N. Hallowell failed in courage. This famous battle occurred on the twentieth of February, 1864. The battle of Honey Hill in South Carolina, which occurred on November 30, 1864, was one of the most noted engagements in which Colored-American

soldiers participated. The Fifty-fifth Massachusetts colored regiment was the last to leave the field of carnage, and bravely covered the retreat of the Union forces.

(5). IN THE BATTLES AROUND PETERSBURG AND RICHMOND.

In the attack which General Smith made on Petersburg on the fifteenth of June, 1864, a colored regiment under General Hinks captured a line of rifle-pits of the enemy. In the general attack which was made on Petersburg on the sixteenth of June, the splendid courage and fighting displayed by the black troops won the admiration of their white comrades and distinguished public men. They also took part in the other engagements of June, 1864.

Colored troops under General Burnside performed deeds of daring at the time of the mine explosion on July 30, 1864. The fort projecting quite a distance from the main line was lifted high in the air. Three hundred men were buried, and a yawning chasm 150 feet long, 25 feet wide, and 25 or 30 feet deep appeared. The way to Petersburg was unobstructed for several hours, but General Ledlie was unequal to the situation. After the enemy had regained their composure, General Burnside was ordered to send in his "Black Division." Again and again, they were hurled back by a destructive fire from batteries and muskets. Burnside's division fought with matchless valor, and honored themselves and country.

After the Sixth Regiment U. S. colored troops reached Dutch Gap, they assisted Butler in driving the Confederates from Signal Hill and in finishing his famous canal. On the twenty-ninth of September,

1864, this regiment also aided Butler in his demonstration on Richmond. Black troops fought in the different battles around Petersburg and Richmond from June, 1864 to the fall of Petersburg and Richmond. In the battle of Appomattox, a division of colored troops performed some daring fighting, and received the plaudits of white troops.

“ ‘Freedom !’ their battle cry —
‘Freedom ! or leave to die !’
Ah ! and they meant the word,
Not as with us ’tis heard,
Not a mere party shout :
They gave their spirits out
Trusted the end to God,
And on the gory sod
Rolled in triumphant blood.”—*Boker.*

TESTIMONY TO THE VALOR OF COLORED-AMERICAN TROOPS.

Adjutant-General Thomas said, “Experience proves that they manage heavy guns very well. Their fighting qualities also have been tested a number of times, and I am yet to hear of the first case where they did not fully stand up to their work.” General Blunt, in speaking of their valor at Honey Springs, said, “The Negroes were too much for the enemy. And let me here say that I never saw such fighting as was done by that Negro regiment. They fought like veterans with coolness and daring that is unsurpassed.” Gen. W F Smith declared, “There is material in the Negroes to make the best troops in the world.” Colonel John A. Foster added this testimony : “We witnessed them in line of battle (at Port Hudson) under a very heavy fire of musketry and field pieces. Success was impossible ; yet they behaved as cool as if veterans,

and when ordered to retire, marched off as if on parade." Secretary Stanton, speaking of the conduct of the colored troops at Petersburg, said, "The hardest fighting was done by the black troops. The forts they stormed were the worst of all. After the affair was over, General Smith went to thank them, and tell them he was proud of their courage and dash. He says they cannot be exceeded as soldiers, and that hereafter he will send them in a difficult place as readily as the best white troops."



CHAPTER VIII.

THE FRUITS OF

CHRISTIANITY AND INFIDELITY

AS SHOWN IN THE LIVES AND DEATHS OF THEIR ADVOCATES.

DELIVERED IN RICHMOND AND AT THE V. N. & C. I.

The Antiquity of Christianity and Infidelity—The Upright Lives of True Christians—Pliny's Testimony Concerning the Early Disciples—Christians the Founders and Supporters of Educational and Eleemosynary Institutions—The General Opinion Concerning Infidels—The Teachings and Lives of Herbert, Hume, Bolingbroke, Hobbs, Shaftesbury, and Collins—Rousseau's Testimony—The Immoral Character of Bolingbroke, the Earl of Rochester, Voltaire, and Others—The Peaceful Deaths of Polycarp, Bilney, Hooper, and Others—The Wretched Deaths of Hobbs, Voltaire, Paine, and Others—Infidelity of the present Age—Its Fallacies Shown—The Character of Christ.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them."—*Jesus Christ in Matthew vii; 18:21.*

"The doctrines of infidels lead only to darkness, despair, and the grave. At death, most of their blind followers virtually declare with infidel Hobbs: 'I am about to take a leap in the dark'."—*The Author in S. A. and M. of Teaching.*

"If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."—*Rousseau, the Infidel.*

Jesus Christ was the founder of the greatest and best system of religion known to mankind. He embodied in it doctrines which were unknown to Moses, the lawgiver of the Jews, Buddha, the father of Buddhism, Confucius, the sacred teacher of the Chinese, Zoroaster, the establisher of the religion of the Persians, or any other religious leader. Christianity has existed for almost nineteen hundred years. It has been widely diffused among all nations, and flourishes in every clime. Its representatives have been burned at the stake, eaten by beasts, baked on gridirons, and subjected to a thousand indignities.

Infidelity is that system of belief which denies the claims of Jesus Christ and the religion which he founded. Its origin may be dated from the time of the opposition which his countrymen manifested against him. It opposed, arrested, tried, convicted and killed the purest man of the ages, and has attempted, in every age and every clime, to destroy his holy religion. These two trees—Christianity and Infidelity—have had ample time to bear fruit.

(1). THE HOLY LIVES AND GOOD DEEDS OF CHRISTIANS.

FIRST, let us consider the fruits of Christianity as displayed in the lives of its genuine disciples in contrast with the fruits of its opposers. The unsullied virtues of Christians have been extolled from the earliest times. Even their bitter enemies were compelled to acknowledge the purity of their principles and the integrity of their conduct. Pliny, a Roman governor of Bithynia in the first century, having employed every mean device to besmear their moral character

and to extirpate them, wrote a letter to Trajan, the Emperor of Rome, in which occurred the following statement : "They were accustomed on a stated day to meet before daylight, and to repeat among themselves a hymn to Christ, as to a God, and to bind themselves by an oath, with an obligation of not committing any wickedness ; but, on the contrary, of abstaining from thefts, robberies, and adulteries."

What Christians were then, they are now. It is notorious that as soon as a person professes belief in Christ, those who are not Christians expect that he will evince in his actions higher principles of uprightness and benevolence. This results from the fact, that the greater majority of Christians generally possess a more chaste character than those who are not Christians. When a professor of religion indulges in gambling or licentious habits, when he commits a theft or violates justice, he is particularly noticed and criticised among all classes. Why is it that parents prefer to intrust the education of their children to persons of genuine Christian faith ? Why is it that men who intrust to others their business desire them to be Christians ? Is it not because our religion teaches responsibility to God and honesty in dealing, and because its professors are expected to do what is right and just ? Who are they who visit the inhabitants of nauseous alleys ? Who have erected and supported almost all of our poorhouses, lunatic asylums, charitable institutions for the deaf, dumb and blind, reformatory schools, and institutions of learning ? Are they not the humble followers of the Holy Redeemer ?

Turn your attention for a moment to the leaders of

our most holy religion. Is not more expected of them than of other Christians? The general sentiment of mankind demands that they should be more moral, holy, and benevolent. If a minister of the gospel diverges from honesty, purity, and truthfulness, the world adjudges him unworthy of his sacred calling. We readily acknowledge that some, prompted by mercenary motives, assume the responsibilities of the pulpit, and bring shame and reproach upon religion. But subtract from the ministry those on whom the least moral taint rests, and what a vast host of pure and holy men and women remain. Are they not examples of inflexible integrity and holiness? are they not the excellent of the earth? The purity and nobility of the teachings and lives of Christians spring from the grace of God through faith in his promises. Every child of God freely sanctions the ideas contained in the following stanzas :—

“My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

“When darkness seems to veil his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

“His oath, his covenant, and blood
Support me in the whelming flood:
When all around my soul gives way,
He then is all my hope and stay:
On Christ, the solid rock, I stand;
All other ground is sinking sand.”

(2). THE UNHOLY LIVES AND TEACHINGS OF INFIDELS.

SECONDLY, for the sake of contrast, let us turn our attention to the lives of infidels. It is a well-known fact that, when a man is denominated an infidel, the public does not strongly confide in him. Infidels are generally suspected as persons of little morality and less benevolence. A noted citizen of our country would have been elected governor of Illinois, had he not been imbued with infidel principles. Why is it that people suspect and distrust this system of belief? Is it not because its past history has clearly demonstrated its evil tendencies? There are a few infidels upon whom the public looks with honor and respect; but they are exceptions to the general rule, while the great majority of them are of lewd and immoral habits. The records of criminal courts, the annals of penitentiaries, the police of large cities, the gambling house and brothel are the authorities to which we must refer in discussing the fruits of infidelity.

The moral teachings of a number of distinguished infidels have been productive of vice and crime. Thos. Hobbs inculcated the doctrine, that every man has a right to all things, and he may lawfully get them if he can. This doctrine permits stealing, but Christianity proclaims, "Thou shalt not steal." Herbert taught that the indulgence of lust and anger should not be blamed any more than the thirst of a fever. Thus every vicious desire was licensed, but our religion demands that lust and anger should be restrained. Hobbs boldly proclaimed that civil law is the sole foundation of good and evil; of right and wrong. According to this theory, what is right in one country may be wrong in another. Our religion

teaches that the idea of right and wrong arises spontaneously within us in virtue of the constitution with which we were endowed by our Creator, and that the moral laws of God can never be varied by the institutions of man. David Hume asserted that suicide is lawful and praiseworthy, and adultery must be practiced if we would obtain all the advantages of life. Viscount Bolingbroke inculcated the following tenets: that ambition, the lust of power, avarice, and sensuality may be lawfully gratified if they can be safely gratified; that the chief end of man is to gratify the appetites and inclinations of the flesh; that adultery is no violation of the law, or religion of nature. How much more noble and more productive of happiness are the simple teachings of the Holy Bible, which declare, "Thou shalt not kill," "Thou shalt not commit adultery," "Fear God, and keep his commandments: for this is the whole duty of man."

What gross hypocrisy and falsehoods pervade the works of Herbert, Thomas Hobbs, Viscount Bolingbroke, Anthony C. Shaftesbury, Edward Gibbon, Anthony Collins, Blount, Chubbs, and others! At one time, they praise the character of Christ and exalt Christianity; at another time, they scoff at Christ and his essential doctrines, and labor to overthrow the gospel. Dr. Dwight, in his work on "Infidel Philosophy" gives us some interesting information concerning the inconsistencies of infidel leaders. According to this reliable authority, Hobbs asseverates that the Scriptures are the voice of God and the foundation of all obligation; and yet he says that all religion is ridiculous: Shaftesbury declares that it is censurable to represent the gospel as a fraud, and hopes

that its enemies will be reconciled to it, and its friends will prize it more highly ; and yet he insinuates that salvation is ridiculous, and the designs of Jesus were those of an ambitious man : Collins proclaims that he writes for the honor of Jesus, the defence of Christianity, and the advancement of the truth of Jesus ; and yet he casts the most scurrilous reflections on the Holy One, compares the gospel to idle tales, and declares that the gospel must be rejected. It is not strange then that Jean Jacques Rousseau, one of infidelity's greatest apostles, gave utterance to the following language : "If our philosophers were able to discover truth, which of them would interest himself about it ? There is not one among them who would not prefer his own error to the truth discovered by another. Where is the philosopher who, for his own glory, would not deceive the whole human race ?"

Let us speak more directly of the morals of leading infidels. Temple corrupted all who came near him, and Bolingbroke was known for his libertinism. Emerson was as notorious for rudeness and vulgarity as he was distinguished for mathematical knowledge. Godwin, by his own confession, was a libertine, and the Earl of Rochester was a man of great licentiousness. Shaftesbury and Collins partook of the Lord's supper for the purpose of obtaining an office while they were secretly attempting to crush the gospel. Voltaire was, in childhood, initiated into infidelity, in boyhood, noted for low blasphemy ; in manhood, characterized by a despicable, violent temper. Those who were attracted by his wit or pleased by his buffoonery soon became disgusted with his detestable vices. He secretly slandered those whom he openly called his

friends. He could retain neither the admiration of Rousseau nor the friendship of Frederick the Great, for his cutting satire alienated the one and engendered the hatred of the other.

It is said that the first wife of Thomas Paine died of ill-usage, and his second was rendered so wretched from unkindness that they separated by mutual consent. The lady in whose house he lived relates that "he was daily drunk before he died." Who has read an account of the hypocrisy and intemperance, debauchery and adultery, stealing and lying of J. J. Rousseau without feeling an emotion of pity? Destitute of natural affection, he committed the children of his lewdness as foundlings to a hospital. Such was the brilliant, but not profound Rousseau. Edward Gibbon has been severely criticised on account of the insidious attacks against Christianity which appear in his "Decline and Fall of the Roman Empire," and has been charged with hypocrisy, impurity, and misrepresentation.

(3). THE PEACEFUL DEATHS OF CHRISTIANS.

THIRDLY, we shall now speak of the fruits of Christianity as displayed in the deaths of its true disciples in contrast with those exhibited in the deaths of infidels. It is a very ~~impressive~~ ~~fact~~ that no Christian in the hour of death has ~~ever~~ ~~regretted~~ that he embraced the gospel. It is true that professors of religion are sometimes unhappy in the presence of death. This is because they fear that they are not true disciples of the Saviour. It has been the invariable effect of the religion of Jesus that his devoted followers have, in the presence of death, been enabled to meet their fate calmly and submissively. Christians, as they are

about to enter into the world of spirits, are frequently enraptured with heavenly song, and smiles of joy are often seen upon their death-struck countenances.

Stephen, in the presence of his bitter persecutors, said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Even with the throes of martyrdom before him, Paul could write to Timothy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." In the midst of flames, Polycarp prayed as follows: "Lord God, all-powerful Father of Jesus Christ, thy blessed and well-beloved Son, through whom we have received grace to know thee, I thank thee that thou has led me to this day and to this hour, in which I am to take part in the number of martyrs." While the flames were roasting bold John Huss, he exclaimed, "Lord Jesus, I humbly suffer this cruel death for thy sake, and I pray thee to forgive all my enemies." When pious Jerome of Prague was bound to the stake, he sang the couplet,

"Hail ! happy day and ever be adored,

When hell was conquered by great heaven's Lord."

Lady Jane Grey repeated the fifty-first psalm in the presence of her persecutors, and said, "Lord Jesus, into thy hands I commend my spirit." The purposes of this discourse do not permit me to speak of Ignatius and Justin Martyr and Perpetua, of Felicitas and William Tyndale, of John Rogers and Rowland Tay-

lor and John Bradford, of Bilney and William Bedell, of Latimer and Ridley and Payson, of Philpot and Cranmer, of Finley and Fletcher and others, who could say with Lawrence Saunders as he embraced the stake: "Welcome, cross of Christ! welcome, everlasting life!" The seraphic joys experienced by them are but feebly expressed in Alexander Pope's "The Dying Christian to his Soul":—

"Vital spark of heavenly flame
Quit, oh! quit this mortal frame!
Trembling, hoping, lingering, flying,—
Oh the pain—the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

"Hark! they whisper: angels, say,
'Sister spirit, come away!'
What is this absorbs me quite,—
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

"The world recedes—it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring:
Lend, lend your wings! I mount, I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

How true are the words of the third verse of the twenty-sixth chapter of Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

IV THE WRETCHED DEATHS OF INFIDELS.

FOURTHLY, infidels have boldly asserted that they can meet death without fear. There may be examples of such persons dying without a tremor, but many of

them have been so affected with lethargy or delirium that they were insensible of their condition. In some cases, the friends of the infidel kept him ignorant of his real condition, diverting his mind with trifles or preventing conversation with a minister. If a few have died in quietude and calmness, they did not derive any consolation from their skeptical ideas. Their resignation was the result of the belief, that death is a necessary evil. The question is, however, Does infidelity or atheism uphold and console its followers in time of dissolution?

The leaders of skepticism have frequently referred to the death of David Hume as one of calmness and serenity. He was conscious that he would soon die, but he was in doubt as to whether he was to be annihilated or to live forever in bliss or woe. Reason and common sense alike dictated that he should seriously consider his possible or probable future. But the learned philosopher amused himself in the presence of his friends with games of cards, books of amusement, or childish talk about Grecian and Roman fables. Is such a death-bed scene honorable to an intelligent philosopher? Was he not afraid to contemplate death? But the following, reliable testimony of Mr. Hume's housekeeper shows that he did not possess that tranquility of mind which has been ascribed to him: "He would not allow the candles to be put out during the night, nor would he be left alone for a minute. He struggled hard to appear composed even before me. But to one who attended his bedside for so many days and nights and witnessed his disturbed sleeps and still more disturbed wakings, who frequently heard his involuntary

breathings of remorse and frightful startings, it was no difficult matter to determine that all was not right within."

Some of the boldest advocates of skepticism bitterly lamented at the time of death that they had led irreligious lives. Unfortunate Struensee with his friend Brandt exerted his utmost endeavors to promote the prosperity of Denmark. They, having been condemned through the malice of their enemies, renounced the teachings of infidelity, of which they had been zealous advocates, and accepted the Christian religion. The Earl of Rochester, a bold skeptic and blasphemer, became a thorough penitent on his death bed. To one of his former companions, he said, "O, remember that you condemn God no longer. He is an avenging God, and will visit you for your sins. You and I have been sinners together for a great while. We have been all mistaken in our conceits and opinions; our persuasions have been false and groundless; therefore, I pray God grant you repentance."

Let us consider the horrible death of Voltaire. As the physician entered his room, he said, "Doctor, I am abandoned by God and man. I will give you half of what I am worth if you will give me six month's life." The physician frankly told him that he could not live six weeks. "Then I shall go to hell," he said. He sent for Abbe Gautier, a representative of the church, renounced his doctrines of infidelity and professed to die in the church. Diderot, Marmontel, D'Alembert, and others of his friends never approached him without receiving a shower of condemnation. He often exclaimed, "O Christ! O Jesus Christ!" The Mareschal de Richelieu rushed from

his presence, and declared it "too terrible to be sustained." Such was the end of witty Voltaire.

Look at the pitiable death of Thomas Paine. He could not be left alone night or day. If he discovered that no one was with him, he would scream till some one appeared. A female attendant, on several occasions, caught him in the act of prayer. He would cry aloud in anguish, "O Lord, help me ; God, help me ; Jesus Christ, help me ; O Lord, help me." Hobbs could not bear to converse concerning his dissolution. He insisted on having a lighted candle in his room during the night. As he was dying, he said, "I am about to take a leap in the dark." Tindal is said to have died with this prayer : "If there is a God, I desire that he may have mercy on me."

Other cases of like character could be referred to, but these suffice to show the utter insufficiency of the teachings of infidelity to sustain and console in time of death. How different would have been their end, had they faithfully hearkened to such pathetic entreaties as are found in the following stanzas of the sacred poet :—

"The Saviour calls, let every ear,
Attend the heavenly sound;
Ye doubting souls, dismiss your fear,
Hope smiles reviving round.

"Ye sinners, come : 'tis mercy's voice ;
That gracious voice obey ;
'Tis Jesus calls to heavenly joys ;
And can you yet delay?"

V INFIDELITY AT THE PRESENT TIME.

FIFTHLY, infidelity in this age is the same in spirit and teaching as it was years ago, but, owing to the

unexampled liberty of our country, it is more defiant in its attitude and more uncompromising in its utterances. It acknowledges Colonel Robert G. Ingersoll as its crowned champion. The Colonel is eloquent and humorous in speech and an ardent lover of liberty, but he is inaccurate in historic knowledge and unsound in logic. Let any one read the scholarly criticisms upon Mr. Ingersoll by Prof. Swing, Dr. Ryder, Dr. Herford, and Rev. W. F. Crafts, and he will be surprised at the superficiality of his utterances against our religion.

Infidelity, or Ingersollism says, "The civilization of this country is not the child of faith, but of unbelief—the result of free thought." Its knowledge of the history of civilization is utterly worthless. History shows that France, Germany, England, and other European countries were civilized through the instrumentality of the Bible and Christianity. Guizot abundantly proves this in his "History of Civilization." Was not the desire for religious liberty the main cause of the permanent settlement and civilization of our own country? Who landed on the rock of Plymouth, built homes on the banks of the Lehigh, entwined Cape Henlopen in historic glory, founded the commonwealth of Pennsylvania, ploughed the soil, and built up the waste places of Georgia? Were they not the followers of the cross? Do not Bismarck, Gladstone, and Thiers concur in the declaration of William H. Seward, "The whole hope of human progress is suspended on the ever growing influence of the Bible?"

Infidelity also says, "As long as woman regards the Bible as the charter of her rights, she will be the

slave of man. The Bible was not written by woman. Within its lids, there is nothing but humiliation and shame for her." Is woman more respected and honored in heathen lands or in Christian countries? Does not almost every school boy or girl know that woman is degraded in India, China, and other countries where the Bible is not known or little appreciated? Is not the wife of civilized lands the queen of home? The declaration that the Bible shocks a child and cannot be true is entirely false. Let the mothers of Christian families and Sunday-school teachers testify as to the interest and pleasure which children evince in reading hundreds of passages of the Scriptures. Huxley, Theodore Parker, John Quincy Adams, and Thomas Jefferson agree with the declaration of Diderot, "No better lessons than those of the Bible can I teach my child."

Infidels claim that Christianity throttles thought and produces mental death. It declares, "In all ages, reason has been regarded as the enemy of religion," and "All religions are inconsistent with mental freedom." Years ago the Apostle Paul, in the twenty-first verse of the fifth chapter of his first epistle to the Thessalonians, gave the following advice: "Prove all things; hold fast that which is good." If "all religions are inconsistent with mental freedom," it follows that men whose thoughts are largely influenced by the Bible can not lead in science, literature, and statesmanship. History clearly demonstrates that believers in the Scriptures, the followers of Christianity, have been the leaders of the world's thought in the past, and are the guides of its progress to-day. Galileo and Newton, Kepler and Sir David Brewster, re-

nowned scientists, together with Sumner, Gladstone, and Webster could say with Thiers, "I often invoke that God in whom I am happy to believe, who is denied by fools and ignorant people, but in whom the enlightened man finds his consolation and hope."

The following great scholars and thinkers believed in the Bible and strongly commended it: Shakespeare, Longfellow, Whittier, Victor Hugo, Walter Scott, Goldsmith, Sir William Jones, Hollis Read, Irving, Milton, Pollock, Bacon, Collins, and Channing. The following distinguished men thought well of the Bible as a whole: Napoleon, Carlyle, Dryden, Young, Dr. S. Johnson, Locke, Franklin, Goethe, Webster, Guizot, and Lincoln. Listen to the following testimony: "The Bible is the best book in the world."—John Adams. "I have read the Bible morning, noon, and night, and have ever since been the happier and better man for such reading."—Edward Burke. "I have always said and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."—Thomas Jefferson. "Tell the Prince that this (a copy of the Bible) is the secret of England's success."—Queen Victoria.

It is a very striking fact that even bold skeptics have paid glorious tributes to the excellence of Christianity and the character of Christ. Bolingbroke said, "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind." Hear Rousseau: "If all were perfect Christians, individuals would do their duty: the people would be obedient to the laws; the magistrates incorrupt." Richter said of Christ,

"He is the purest among the mighty, the mightiest among the pure." Chubbs made this confession: "We have in Christ an example of one who was just, honest, upright, and sincere." Colonel Ingersoll also has paid a glowing tribute to the character of Jesus.

In view of the strong testimony of even skeptics to the excellence of Christianity and the sweetness and purity of Jesus, the great, grand man of the ages, the Christian may sing with increased faith and zeal:—

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

"When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds new lustre to the day.

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide."

CHAPTER IX.

A SUMMARY OF A DISCOURSE ON

THE HARMONY BETWEEN THE BIBLE AND SCIENCE

CONCERNING CREATION.

DELIVERED TO THE SENIOR CLASS IN GEOLOGY AND THE
STUDENTS OF THE V. N. & C. I.

*The Arguments of Infidels—The Harmony between
Moses and Scientists—The Six Days' Creation—The
Testimony of Scientists.*

"If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets, the philosopher may summon the priest to prayer; and the priest and the sage exchange altars without the compromise of faith or knowledge."—*Sir David Brewster.*

I. THE ARGUMENTS OF INFIDELS.

Skeptics and infidels have frequently claimed that the teachings of Science are diametrically opposed to those of the Bible; that the study of geology, astronomy, language, and the origin of man shows that the Scriptures are not true; and that, consequently, the Bible is not a revelation of God to man. They also declare that theologians themselves have often taught that the universe was created in six twenty-

four-hour days, while a careful study of the rocky leaves of nature reveals the patent fact, that ages passed away while the universe was assuming its present form.

The so-called antagonism between Science and the Scriptures have arisen, in large measure, from the ignorance of theologians of the true teachings of the Bible and the facts of nature and a lack of knowledge on the part of infidels concerning the truths of nature and the Bible. The Scriptures have been often misunderstood by preachers, and Science has been often misinterpreted by scientists. Preachers have been little disposed to investigate the truths of Science, and scientists have been equally indifferent to the teachings of the Scriptures. Thus grave errors have been made by both classes of thinkers.

II. HARMONY BETWEEN MOSES AND SCIENTISTS.

The large majority of scientists and theologians believe that the sacred truths of the Bible agree with the truths of creation. Let us remember that many hypotheses, beliefs, and conjectures are included by general usage under the term "Science," which literally means classified knowledge. A scholarly consideration of the Mosaic account of creation and a careful study of geology, which gives us knowledge concerning the formation of the earth's crust, the divers changes through which our globe has passed, and the fossiliferous remains which are found therein, will serve to demonstrate the harmony between them. We should also remember that Moses employed the word which we translate *day* to designate different periods of time, and that the most learned advocates

of our religion have again and again taught that the *day* and *days* of Genesis mean indefinite ages.

III. THE SIX DAYS' CREATION.

Moses declares that light was created on the first day, or period of time. His words are, "God said, 'Let there be light'; and there was light." Geology declares in "The Theory of the Nebular Hypothesis" that light was produced in the first period of time from the motion of the gases from which all creation sprang. In the sixth, seventh, and eighth verses of the first chapter of Genesis, Moses states that God made the firmament, or atmosphere on the second day. Geology teaches that the atmosphere was partly purified and the waters were formed in the second age. In the ninth, tenth, eleventh, twelfth, and thirteenth verses of the same chapter, Moses says that the dry land with herbs and fruit trees appeared on the third day. Geology informs us that in the third age a great V-shaped rock was raised from the water in Canada, and that a rich soil which sustained vegetable life was, in time, formed upon it.

Moses affirms in the fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth verses that God made the sun, moon, and stars on the fourth day. Colonel Ingersoll, the infidel lecturer, claims that the sun was created before vegetable life, and therefore the Mosaic account of its creation embodies a grave mistake. It is generally believed among biblical scholars that the sun was created before vegetable life, and that the Mosaic record of the creation of the sun, moon, and stars on the fourth day reveals to us what would have appeared to an observer standing on the earth. During the third period of time, dense

clouds obscured the heavenly bodies. In the fourth age, the clouds became sufficiently rarified to enable an observer on the earth to see with distinctness the shining orbs. The term *observer* is used in an imaginary sense as the earth was not suitable for habitation. The teachings of geology fully coincide with this reasonable interpretation. The witty colonel does not comprehend Moses. The Mosaic account given in the twentieth, twenty-first, twenty-second, and twenty-third verses announces the creation of fowl and fishes on the fifth day. From geological research we learn that large fowl and mammoth fishes existed in the Silurian and Devonian ages, which correspond with the fifth day of Genesis. In the remaining portion of this chapter, Moses narrates the creation of beasts, cattle, creeping things, and man. Geologists state that these animals existed before man, who was the last being created.

IV THE TESTIMONY OF SCIENTISTS.

Thus the Mosaic account of creation strikingly coincides with the ascertained facts of geology. This is the unanimous testimony of Steele, Herschel, Hitchcock, Agassiz, and other noted scientists. Professor Dana truthfully said, "The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word." It is reasonable to suppose that the Author of Creation does not contradict himself in his revealed Word.

CHAPTER X.

THE

POWER AND WORTH OF FRIENDSHIP

AND ITS VALUE TO COLORED-AMERICANS.

DELIVERED AT THE V. N. & C. I. ON JANUARY 27, 1889.

The sayings of Solomon, Horace, and Christ concerning Friendship—Friendship is the Basis of Society—Reason not the Main Cause of Society—Friendship among Business Men—The Devoted Attachment of Professional Men—The Evils Arising from its Absence—Catiline, Hydarnes, and Benedict Arnold—The Friendliness of Pliny and Tacitus, of Cyrus to his followers, of Jonathan and David—Friendship Should be More Generally Cultivated by the Colored-American—It is Closely Related to the Law of Love.

"Be thou familiar, but by no means vulgar :
The **FRIENDS** thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel."

---Shakespeare (*Hamlet*).

"Amicus certus in re incerta cernitur."—*Ennius*.

"A sincere friend is discovered in a doubtful matter."

"Amici vitium ni feras, proditi tuum."—*Syrus*.

"Unless you bear the fault of a friend, you betray yours."

I. FRIENDSHIP IN LITERATURE.

We frequently read about friendship in the profound lectures of the moralist, the musical stanzas of the poet, and the instructive records of the historian. It is, like the air, so common and universal that mankind are disposed to overlook its grand and glorious fruits. The pleasing and instructive history of the world's literature embodies useful and interesting suggestions and examples concerning friends and friendship. Solomon said, "A friend loveth at all times," "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Horace, in his famous third satire, presents in the following genial verses a plain, practical method for the treatment of friends:

"At pater ut gnati, sic nos debemus amici,
Si quod sit vitium, non fastidire:
Parcius hic vivit: frugi dicatur. Ineptus
Et jactantior hic paullo est? concinnus amicis
Postulat ut videatur. At est truculentior, atque
Plus aequo liber: simplex fortisque habeatur.
Caldior est: acres inter numeretur. Opinor
Haec res et jungit, junctos et servat amicos."

"As a father does not take offence at the fault of his son, if there be any fault, so we ought not to take offense at the fault of a friend. This one lives in a too stingy manner: he may be called frugal. Is this one a little too foolish and boastful? It is befitting that he should be considered entertaining to his friends. But he is too stern and far too familiar; he should be regarded plain and brave. He is too rash: he may be numbered among spirited people. I think that this method both unites friends, and binds them after they have been united." The

Latin writer Syrus said, "To lose a friend is the greatest of all losses." Neither Plato nor Aristotle of the Greeks, Seneca nor Cicero of the Romans, Zoroaster of the Persians nor Confucius of the Chinese ever revealed the true essence of friendship in so clear a light as Jesus Christ, the matchless teacher of the ages. With a great soul filled with divine love, he said, "Greater love hath no man than this, that a man lay down his life for his friend;" "Ye are my friends if ye do whatsoever I command you."

II. THE CAUSES OF FRIENDSHIP.

Some declare that selfishness is the basis of most friendships; that men and women are well disposed to one another because they expect help from each other. They readily admit, however, that some friendships are grounded in benevolence, and expect and receive no reward. But the causes of friendship are not so interesting to us as the beneficent results which flow from it. Its zeal, devotion, steadfastness, sacrifices, and blessings have been profusely showered over mankind in every age.

III. FRIENDSHIP IS THE REAL BASIS OF SOCIETY.

"Society in primitive times," says Mr. Maine in his work on *Ancient Law*, "was not what it is assumed to be at present—a collection of individuals. In fact, it was an aggregation of families." Mr. W. S. Tyler says, "In the history of our Indo-European race, we shall notice further that, in the governmental arrangements, the village community is of vast importance."

Among the primitive Germans, the family was the unit; the families united in the village were still intimately bound together by the sentiments of near kinship; the villages were the component parts of

tribes. Friendship formed the basis of all these social relations. Men and women live in society, submit to its laws, bear its burdens, and promote its interests on account of the power of affection. Selfish considerations based upon mutual help are not sufficient to account for our social compacts. These exert, no doubt, a strong adhesive force upon them, but men and women have an inborn desire to intermingle and communicate. This is friendship in its highest form. It is the attractive power which gives birth, strength, and stability to law itself, which, according to Walker, is a law prescribed by the supreme power, prohibiting what is wrong and demanding what is right. The cohesive power of friendship unites individuals into a supreme law-making power.

Some philosophers advocate the doctrine, that the intellect—reason and the other faculties—is the main cause of human society with its institutions. But this is not the whole truth. The intellect is the knowing power of the soul; it is cold and often selfish. It has, no doubt, something to do with the origin and maintenance of society. The heart, however, is largely the man; the sympathies, affections, aspirations are a component part of the soul. It is the sensibility with its friendships which mainly brings men and women together.

IV CLOSE ATTACHMENT OF PROFESSIONAL MEN.

The power of friendship is frequently observed in the intercourse of many of our leading doctors, educators, ministers, lawyers, authors, editors, and statesmen. Though pursuing the same profession, they are not tainted with the feelings of jealousy and prejudice, and recognize, appreciate, and applaud the

worth and achievements of others. They take delight in presenting to the world sketches of the lives of men and women engaged in the same vocations. They are appreciated because they appreciate the merits of others. Their names are inserted in worthy books and encyclopedias, and transmitted to immortality. Their names are legion, and they are found in every part of our country. Such men and women studiously follow the exhortation embodied in the following stanza :—

“Let more than the domestic rill
Be turned by feeling’s river ;
Let charity begin at home
But not stay there forever.”

V FRIENDLINESS AMONG BUSINESS MEN.

What a powerful influence friendship exerts in business! Most of our successful bankers, railroad kings, and merchants are men of strong friendships. They are generous and magnetic, and win and hold the affections of men. The profitableness of friendliness in business cannot be questioned. What person continues to purchase goods from business people who give them no proper recognition? How pleasant it is to buy from those who, with genial politeness, supply us with needed articles! How some men by avoiding churlishness and cultivating a humane temperament grow to wealth, power, and fame!

VI. FRIENDSHIP OF THE WORLD'S BENEFACTORS TO MANKIND.

It was this principle of devoted friendship to mankind that led the world's philosophers, teachers, reformers, and philanthropists to undergo toils and sacrifices for the upbuilding of humanity. The desire

to promote the happiness of the world actuated Socrates and Seneca, Confucius and Zoroaster, Pestalozzi and Horace Mann, Luther and Knox. George Peabody, in his great heartedness, donated two million dollars for the education of the white and colored children of the South while the noble Slater of Lowell and the magnanimous Daniel Hand of Guilford augmented the beneficent stream of philanthropy by bestowing one million dollars each for the culture and development of the colored children of the country.

VII. EVILS RESULTING FROM ITS ABSENCE.

But the real value and force of friendship may be best known from a contemplation of the evils which result from its absence. The bloody and numberless wars of mankind with their attendant curses originated, for the most part, from disagreement, jealousy, prejudice, and tyranny. Nation has risen against nation and kingdom against kingdom. Armed warriors have met on the field of strife, and settled, by hard-fought contests, disputed questions. Cities have been laid in waste, flourishing fields converted into deserts, women and children murdered, and the progress of civilization checked.

Great and good reformers and statesmen have from time to time presented measures for the amelioration of the condition of suffering humanity. Through jealousy, prejudice, and enmity, their humane plans have been frustrated, and the cause of progress and civilization have materially suffered. How many families, too, have been torn asunder through jealousy and opposition! How many tears have been shed, hearts broken, and aspirations crushed from a lack of the warming rays of the sun of friendliness!

History is replete with the deeds of notorious traitors and villains of every description, who, through depravity and malignity, sought the overthrow and destruction of great nations, grand movements, and noble institutions. After Xerxes had utterly failed to dislodge brave Leonidas and his bold followers from the Pass of Thermopylae, Ephialtes, a renegade Lacedaemon, led Hydarnes and a band of Persians around a mountain path, and thus enabled them to slaughter the little band of patriots. On a monument erected in honor of the patriots, the following epitaph was written :—

“O xein', aggelein Lakedaemoniois hoti
keimetha tois keionon remasi peithomenol.”

“O stranger, announce to the Lacedaemonians
That we lie here obedient to their behests.”

Learned Gibbon, scholarly Leighton, and reliable Smith have fully recorded the character and deeds of wicked Catiline. Disappointed in his design to be elected consul of Rome, he exerted his utmost endeavors to overthrow the existing order of things by the murder of a large number of respected citizens and the conflagration of certain parts of the city. Having been frustrated by the courage, vigilance, and activity of Cicero, he repaired to the camp of Manlius in Etruria. But he met a traitor's doom, for he fell in the year 62 B. C. in a severe engagement with M. Petreius after fighting with the most daring valor. We Americans justly hold in contempt the memory of Benedict Arnold, who, for gold and a commission in the British army, tried to betray his struggling country.

How destitute of true friendship were some of the most noted infidels! Rousseau disregarded every principle of friendly intercourse. When he was trusted he would steal; when he was relied upon for veracity, he would lie; when he received the hospitality of friends, he would violate the sanctity of the family. Voltaire would deceive his best friends. At one time, he would eulogize them, and, at another time, he would abuse them. He would make them believe that he was assisting them while he was secretly destroying their power and influence. Those whom his brilliant wit and pleasing buffoonery delighted were disgusted with his hypocrisy. It is not strange that he died in a most wretched manner. It is unnecessary to speak of that most miserable man, Thomas Paine, who, at his death, cried in dismay, "O Lord, pity me! O God, pity me! O Jesus, pity me!" Time would fail me to tell of the jealousy and treachery of Robespierre and Danton, of Marat and the Earl of Rochester and others.

VIII. EXAMPLES OF DEVOTED FRIENDSHIP.

But let us turn our attention from such painful examples of jealousy, prejudice, and antagonism, and contemplate some of disinterested friendliness. No two individuals of Roman literature were more strongly linked by the solid bands of true devotion than Pliny and Tacitus. Though both were rival candidates for literary and professional distinction, neither jealousy nor popular preference could for a moment estrange them. Pliny regarded Tacitus as the ornament of his age, Tacitus esteemed Pliny as the glory of his times. Each aided the other in achieving earthly renown, and each relied upon the

genius of the other for his own immortality "*Sic itur ad astra.*" (Thus is the way to immortality).

The strong attachment of Jonathan and David has become proverbial. Though David had killed the braggart Goliath and saved Israel, Saul became inflamed with jealousy and hate and determined to kill him. Jonathan befriended David to his own hurt, and was instrumental in preventing his death. They loved each other with an unchangeable affection. Cyrus who made an expedition in 401 B. C. against his brother Artaxerxes was preeminently true to his supporters. He freely bestowed valuable gifts upon his friends, and used every means to enhance their interests. When his admirers sent gifts to him as ornamentation for war or for his own person, he frequently said that friends well adorned were the greatest ornaments to a man. Scores of other cases might be given, but these are sufficient.

IX. FRIENDSHIP OF MEN AND WOMEN.

The friendship of men and women is one of the greatest powers on earth. How grand it is to see a noble woman friendly to a noble man and a grand man friendly to a grand woman! Chaste in their thoughts and pure in their actions, they seek the good and glory of each other. Love holds a woman at home, but her friendships lead her to take part in the great affairs of life. Her friendship is not fickle and fleeting, but stable and permanent. It is purely spiritual in its essence, and knows nothing of sense and selfishness. There is much truth in the following words of Laberius: "*Amicitia semper prodest, amor et nocet.*" (Friendship is always profitable, love is frequently injurious). Her pure and unselfish sym-

pathy prompts her to assist great reforms. She infuses life into the temperance movement, and gives power and vigor to the church, the Sunday-school, and missionary enterprises. As a teacher of the young, she is patient, tender, successful. In business, too, she exerts a wide-spread influence as clerk, partner, and manager.

The powerful influence of the friendship of woman on the multifarious affairs of life is beautifully expressed in the following stanzas :—

“Blessings on the hand of woman;
Angels guard her strength and grace
In the palace, cottage, hovel,
O! no matter where the place.
Would that never storms assailed it,
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rocks the world.

“Woman, how divine your mission
Here upon our natal sod;
Keep, O, keep the young heart open
Always to the breath of God.
All true trophies of the ages
Are from mothers’ love impearled,
For the hand that rocks the cradle
Is the hand that rocks the world.

“Blessings on the hand of women,
Fathers, sons, and daughters cry;
And the sacred song is mingled
With the worship in the sky.
Mingles where no tempest darkens,
Rainbows ever more are curled,
For the hand that rocks the cradle
Is the hand that rocks the world.”

X. THE DUTY OF THE COLORED-AMERICAN.

This power so potential and beneficial should be

assiduously cultivated by the colored people of our great country. We are frequently blamed for evincing a lack of race pride. It is alleged that we do not support and defend our leading men and women of talent, character, and influence as we should; that too many of us delight to underrate the worth and ability of one another; that we seldom purchase our clothes, eatables, and necessary articles from our own business men; and that we do not yield a ready obedience to the persons of our own race. Although some of these charges may be well supported, yet we are rapidly growing in a higher appreciation for each other. Our people are brought face to face more and more with the brains, character, and moneyed power of their public-spirited men and women. They are evincing a better appreciation for their doctors, lawyers, professors, teachers, upright ministers, business men, and mechanics. The colored student is by degrees learning to recognize and respect more highly the learning and character of colored professors and teachers. In a word, our race pride is rapidly augmenting.

But friendship is such an efficacious agency in promoting civilization. How it combines men and women together in great organizations, which lessen labor, aid the sick and helpless, bury the dead, support the living, and impart dignity, health, and happiness to myriads. We Colored-Americans should carefully cherish it, and scrupulously avoid all jealousy, prejudice, and antagonism among ourselves. Let us seek to praise rather than condemn. Let us speak well of the good qualities of our acquaintances and say nothing of the bad ones. In our judgments and criti-

cisms, let us be more just and liberal. When a young lady assumes the weighty responsibility of a teacher, we should not speak lightly of her ability, because she is not well informed on the best methods for teaching the child different subjects; when a gentleman delivers a discourse which falls below our standard, we should pick out its excellences, and encourage him from them. If the legal knowledge of one, the medical skill of another, the ability of a third as an educator, and the business tact of a fourth do not correspond with our views, let us not speak of them in disparaging terms. When our industrious and enterprising men and women open shoe, clothing, grocery, millinery, and book stores, when they engage in real estate, insurance and banking institutions, when they edit papers and write books, teach schools and open law offices, practice medicine and preach the gospel, when they labor in any industrial or professional calling, let us give them our warmest sympathy and best support. If we do thus, and add to our race pride education, industry, and Christian integrity, we Colored-Americans shall be educated, wealthy, prosperous, and happy; our sons and daughters will have means with which they may begin the struggle of life, and our achievements and names will be handed down to posterity in beautiful books, on bronze and granite monuments, and in thousands of virtuous, religious lives.

XI. FRIENDSHIP RELATED TO LOVE.

Friendship in its noblest form is one of the grandest principles of Christianity. It is intimately related to that love of which Christ spoke when he said, "Thou shalt love thy neighbor as thyself." This dis-

course may be appropriately closed with the following inspiring stanzas of Friedrich Schiller, one of which embodies the highest form of friendliness:—

“There are three lessons I would write,—
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

“Have hope! Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,—
No night but hath its morn.

“Have faith! Where'er thy bark be driven,—
The calm's disport, the tempest's mirth,—
Know this—God rules the hosts of heaven,
Th inhabitants of the earth.

“Have love! Not love alone for one,
But man as man thy brother's call,
And scatter, like the evening sun,
Thy charities on all.

“Thus grave these lessons on thy soul—
Hope, Faith, and Love,—and thou shalt find
Strength when life's surges rudest roll,—
Light when thou else wert blind.”



CHAPTER XI.

AN ABSTRACT OF A DISCOURSE ON

THE HARMONY BETWEEN THE BIBLE AND SCIENCE CONCERNING PRIMITIVE MAN.

DELIVERED TO THE SENIOR CLASS IN GEOLOGY OF THE
V. N. & C. I.

*Man in the Stone Age—Man in the Bronze and Iron
Epochs—Man Created by God's Direct Agency.*

"Infidelity has from time erected her imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon their ramparts, they melted away. The last clouds of ignorance are passing, and the thunders of infidelity are dying upon the ear. The UNION and HARMONY of Christianity and science is a sure token that the flood of unbelief and ignorance shall nevermore go over the world."—*Professor Hitchcock.*

I. MAN IN THE STONE AGE.

Geology teaches the following truths concerning the first inhabitants of the globe: (1). They dwelt in caves and huts. (2). They dressed in the skins of wild beasts. (3). They made weapons from flint, ivory, and reindeer horns. (4). They hunted, fished, and made canoes from trees. (5). They attempted agriculture and domesticated the dog. (6). They buried their dead in caves with religious rites and ceremonies.

The Holy Scriptures strongly support Geology since they contain the following facts in regard to the earliest men: (1). In all probability, Adam and Eve dwelt in a cave or a hut, made from the branches of trees. (2). Adam and Eve were clothed in the skins of beasts. The twenty-first verse of the third chapter of Genesis reads as follows: "Unto Adam also and to his wife did the Lord God make coats of skins and clothe them." (3). In all probability, they fished in the rivers, and killed some animals for food. (4). Adam and his descendants were, at times, engaged in agriculture. In the fifteenth verse of the second chapter of Genesis, we read, "And the Lord took the man, and put him in the garden of Eden to dress and to keep it." In the twenty-third verse of the third chapter of Genesis, we read, "Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." The second verse of the fourth chapter of Genesis teaches us that "Cain was a tiller of the ground." (5). We have every reason to believe that they buried their dead in caves, many of which existed in the country in which they lived.

• II. MAN IN THE BRONZE AND IRON EPOCHS.

Geology informs us that mankind in the Bronze and Iron Epochs advanced higher in the scale of civilization. (1). They built villages. (2). Their clothing was made of cloth. (3). They were sufficiently skilled to make bronze and copper tools, hatchets, reaping hooks, rings, hair-pins, and barbed fish-hooks. (4). Wheat, barley, and oats were cultivated. (5). Glass was discovered, and mats of bark and cord were made. (6). Horses, oxen, cows, sheep, and goats were raised.

The Bible reveals the following truths concerning mankind in these epochs: (1). They built villages and cities. A part of the seventh verse of the fourth chapter of Genesis says, "And he (Cain) builded a city." (2). In all probability, they used cloth in making their clothing. (3). They made weapons and articles of brass and iron. A part of the twenty-second verse of the fourth chapter of Genesis says, "And Zillah, she also bear Tubal-cain, an instructor of every artificer in brass and iron. (4). Agriculture was better understood, and sheep, goats, asses, and oxen were raised. In the twentieth verse of the fourth chapter of Genesis, we read, "And Adah bear Jabal: he was the father of such as dwell in tents, and of such as have cattle."

III. MAN CREATED BY GOD'S DIRECT AGENCY.

Mr. Charles Darwin, born in Shrewsbury, England, on February 12, 1809, maintained in a learned and lengthy work that a careful study of the structures of four-footed animals, monkey, and man shows that every higher specie of animal life developed from a lower; that man developed from a monkey; and that he was not created by the direct agency of the Creator. But the following established facts of science have long since confuted the fallacious reasonings of Darwin and the teachers of evolution: (1). Comparative Physiology simply shows a strong resemblance between the anatomy and physiology of the bodily parts and organs of the monkey and man. This mere resemblance, however, does not prove that the higher specie—man—originated from the lower specie—monkey. (2). Mental and Moral Science abundantly show that man is infinitely superior to the monkey.

Civilization with its untold triumphs is the fruit of the intellectual and moral forces of man. What greatness has resulted from the brain of the Chimpanzee? (3). The religious nature of man places him far above the monkey. Religious affections, emotions, and desires are foreign to a monkey. What monkeys ever formed a church, and worshiped the Creator? (4). The great majority of scientists agree that each specie was directly created by the Infinite Architect, and did not develop out of a lower order.

How forcibly and incontrovertibly do the sublime teachings of the Bible corroborate the conclusions of science! The twenty-first, twenty-fifth, and twenty-seventh verses of the first chapter of Genesis declare that fishes, fowl, beasts, cattle, and every creeping thing were made "after their kind," and that "God created man in his own image."



CHAPTER XII.

HIGHER EDUCATION—ITS ADVANTAGES.

DELIVERED TO THE TEACHERS OF THE SUMMER SESSION OF
THE V. N. & C. I., JULY 16, 1888.

In What Higher Education Consists—Civilization Largely Due to it—The Reformers and Lord Bacon—The Progress of the Colored-American Largely Due to Higher Culture—Colored Educators Must Write Text-Books—The Subjects with which the Educator Should be Acquainted—Objections Met—The Principle of Self-Help—The Sayings of Gibbon and Sir Walter Scott—Each May Achieve Higher Culture—Goodness the End of all Knowledge.

“Labor et perseverentia omnia vincunt.”—*The Author.*

“Labor and perseverance conquer all things.”

“A little learning is a dangerous thing,
Drink deep or taste not the Pierian spring;
For shallow draughts intoxicate the brain,
And drinking deeply sobers us again.”

—*Pope in his Essay on Criticism.*

Higher education means that mental and moral discipline and knowledge which are obtained by a study of branches not included in the usual common school courses. Thus, when one pursues the study of algebra, latin, philosophy, mechanics, theology, med-

icine, or law, he is engaged in higher education. Such culture and knowledge are frequently obtained by attending technologic, normal, and high schools, academies, and colleges. It is not essential that persons should attend such institutions to obtain it; they can pursue and master the subjects of higher education privately with or without instructors.

I THE WORLD'S GREAT.

The great and distinguished men of the world's history, with a few exceptions, enjoyed the rich blessings of an advanced culture. As notable examples of this striking truth, we might mention the illustrious names of Moses and Lycurgus, the eminent lawgivers of Israel and Sparta, Socrates, Plato, and Aristotle, the giant thinker of æsthetic Greece, Washington, Jefferson, and Henry, the sword, pen, and tongue of our independence, Douglass, Crummell, and Banneker, the embodiments of eloquence, learning, and scientific investigation.

II. CIVILIZATION INDEBTED TO HIGHER EDUCATION.

The grand civilization of which we are so justly proud is largely the offspring of higher learning. The history of our noted inventors, the biographies of our most eminent jurists, theologians, doctors, and men of high official positions clearly and strongly attest the powerful influence which was exerted by them for the cause of humanity. Some have conferred great benefits upon the world with the aid of a common school education, but the very large majority of those who have, by discovery, settlement, invention, an advocacy of liberty and justice, and advancing manufacture and commerce, added to the power,

glory, and progress of mankind have received the lasting benefits of higher training.

The sixteenth century was beclouded by the appalling ignorance and despotism of a bigoted religious system, which forbade freedom of thought and action in matters of conscience. The zealous and unflinching reformers—Martin Luther, Zwingli, Melancthon—boldly opposed the plans of Pope Leo X, and finally succeeded in giving to their countrymen the Holy Bible and the privilege of independent worship. The influence of the reformation reached the shores of hoary England, and thousands demanded a larger liberty in matters of religious faith. The mother country's illiberal and selfish bigotry forced thousands to settle on the God-blest rock of Plymouth and the sacred banks of the Schuylkill and the Susquehanna. Religious liberty has ever been a potent factor in the growth of our country, and was the inspiring genius which guided and preserved the fathers of the Republic in their heroic struggle with England. But who can estimate the untold blessings which are the results of the labors of these men, who could never have achieved what they did, had they not possessed higher culture?

Who can estimate the great blessings which the revolution in scientific investigation by Lord Bacon has accomplished for humanity? He, cultured at Oxford and conscious of the glaring defects in the old Aristotelian system of philosophy, taught the scholar and the scientist to imitate the mechanic in investigating facts before principles, and to apply them for the good of man in the different walks of life. As a result of his manly and incessant toils, the farmer and

the mechanic, the educator and the business man, the scientist and the day laborer have been benefited. Those great and wonderful agencies of modern progress, the double-acting condensing steam-engine of James Watt, the locomotive of George Stephenson, the cotton-gin of Eli Whitney, the marine cable of Cyrus W. Field, the steamboat of Robert Fulton, the telegraph of Prof. S. F. B. Morse, the telephone of Edison, and the induction railway telegraph of Granville T. Woods are the offspring of brains cultured by a pursuit of studies other than the common school branches. It is a well established fact that the great majority of those who hold the leading positions in our country and who control the organized industries are men of higher training, obtained by a diligent application to advanced studies.

III. THE PROGRESS OF THE COLORED-AMERICAN LARGELY DUE TO HIGHER CULTURE.

The unparalleled and much-to-be praised progress of the Colored-American since Emancipation is largely due to advanced culture among them. Most of the prominent colored men who have held important governmental positions—state and national—were the possessors of higher education, obtained either at institutions of learning or by their own protracted, persevering toil with or without instructors.

Some, like Dr. H. H. Garnett, E. D. Bassett, Hiram R. Revels, R. H. Cain, R. B. Elliott, and J. T. Rapier, enjoyed the rich privilege of pursuing studies in institutions of higher education, while others, like B. K. Bruce, R. C. Delarge, J. R. Lynch, C. E. Nash, B. S. Turner, J. R. Rainey, and Robert Smalls received the rudiments of their culture from common schools,

and, by assiduous application, taught themselves higher branches. These and other prominent political leaders, who have assisted in the political advancement of the race, could not have accomplished for mankind as much as they did without this higher knowledge. It must be confessed that a number of political leaders with little or no mental education have greatly assisted in the political greatness of the race.

The wealth of the colored people of America is estimated to be about \$250,000,000. A good proportion of this sum has been accumulated through the inspiring force of higher training. A number of distinguished colored men, whose property—real and personal—is valued at from \$3,000 to \$250,000, have been greatly aided in their material advancement by their discipline and knowledge, which are the results of advanced education. Many retail and wholesale branches of business, too, are successfully directed by this class.

How much this great power has achieved for the Colored-American from a religious and moral standpoint cannot be estimated. The style of biblical exegesis generally accepted fifteen and twenty years ago is not now countenanced in a large number of places. The twenty-five theological institutions among us have trained young men to more thoroughly understand not only the true doctrines of the Holy Scriptures but also those great truths of history, science, linguistry, and philosophy which are so helpful and essential in interpreting them. Moral purity in private and public life, founded upon the Ten Commandments and the teachings of Christ, has been

more strenuously and continuously insisted upon since the pulpit and the pew have been informed and moved by the upbuilding influence of this principle.

The highest intellectual and moral development of a people culminates in written works, which reveal their knowledge, feelings, and purposes, and preserve for posterity their achievements in peace and war. The nations which have added to the growth of civilization have given birth to poetic and prose productions, which constitute the literature of humanity. The great bulk of Grecian, Roman, Jewish, European, and American literature was the effect of the thought and labor of men and women versed in scientific and philosophic thought. The interesting and instructive literature of our own people has been produced by the brain and toil of about sixty persons. It is within the limits of fact to say that most of them received, in part, the discipline and knowledge of higher culture either at some institution or by private study with or without teachers.

The inventors of our race, who have, by the fruits of their genius, surprised our best and warmest friends, and have added to the comforts of life, likewise received, in most instances, a higher training by means of which they were enabled to put their ideas into execution.

We have among us four schools of medicine, four of law, twenty-five of theology, thirty-four normal schools, forty-six schools of secondary instruction, twenty colleges and universities, and a few technological institutions. All these impart higher education. They have done much in the past, and are doing good work at present.

IV. WORK TO BE DONE.

Much remains, however, for the Colored-American to accomplish in the departments of higher education. Colored educators must begin to place text-books of their own make in different schools. These books must be characterized by a high intelligence, lofty moral purpose, and careful industry. Works on mathematics, science, and philosophy written by colored men are yet to be published and placed in the hands of the colored student. Prof. W. S. Scarborough of Wilberforce University, Xenia, Ohio, began this grand work by the timely publication of his *First Lessons in Greek*, which I have successfully used for the last three years with Greek classes in the Institute.

As our attention is directed to this subject, I feel that I am simply showing gratitude by thanking, in your presences, Prof. J. H. Johnston and my fellow-professors for their unsolicited willingness to adopt "Science, Art, and Methods of Teaching" as a text-book for our Senior Class. Through the kindness and appreciation of Rev. R. A. Goodwin, Rev. T. Spencer, and Mr. J. W. Shields, it is used as a text-book in the Normal Department of the B. P. D. & I. School of Petersburg. When colored students peruse books produced by the thought and toil of their own men and women, they receive an inspiration for life's duties and responsibilities which they can obtain from no other source.

Our higher education should also be directed to the production of men of great skill and ability in the industrial and business walks of life. It must be scientifically applied to agriculture, carpentry, iron-smithy,

bricklaying, mechanism, engineering, and other trades. We need to learn how to better organize and manage large business enterprises, and insurance, banking, steamboat, mining, and railroad corporations.

V THE EDUCATOR'S DUTY.

As educators of the rising youth of our country, we have assumed weighty responsibilities. It is our urgent duty to carefully and thoroughly prepare ourselves for the difficult task of wisely directing the powers of the soul of a child. We should aim to fully and systematically discipline our own powers by pursuing mathematical, scientific, linguistic, and philosophic branches, which, more or less, are connected with our pedagogic duties.

After a teacher has well grounded himself in the facts and principles of the elementary branches, he should proceed to master as many of the following subjects as possible: In mathematics, algebra, geometry, trigonometry, and surveying; in science, physical geography, physiology, physics, chemistry, geology, botany, zoology, and astronomy; in linguistry Latin, Greek, French, and German; in philosophy, psychology, moral philosophy, political economy, logic, the elements of law, general history, and civil government; in English, rhetoric and an acquaintance with the standard authors of English and American literature. As a teacher of the colored youth, one should seek a complete knowledge of the history and literature of his own people. That the instructor may discharge with fidelity his weighty duties to his pupils, he must ground himself in the principles and rules of the science and art of education, and in the

most advanced specific methods of teaching the elementary branches.

We are aware of the patent fact, that it is difficult for one to obtain a fair knowledge of these subjects without attending an institution of learning ; yet such can be done by zealous, persevering application with or without an instructor. If one cannot pursue all the subjects of higher education in the above list, he can assuredly study and comprehend some of them.

Every teacher should hold before himself a lofty standard of culture, and determine to achieve each day a little in the departments of advanced culture. Let any person faithfully apply himself to one or two subjects of higher intellectual and moral development each day, and he will be suprised in four or five years to see how broad, deep, and varied his discipline and knowledge will have become.

VI. THE TEACHINGS OF AMERICAN HISTORY.

American history reveals to us a great number of illustrious names of eminent persons who, with little or no school advantages, applied themselves with unremitting diligence to the laudable pursuit of mathematical, scientific, linguistic, and philosophic branches. The lateness of the hour and the circumstances of the occasion permit me to mention the names of only Washington, Patrick Henry, Edmund Pendleton, Henry Clay, Lincoln, Wilson, Lumuel Haynes, Benjamin Banneker, Frederick Douglass, J. T. Wilson, B. K. Bruce, and J. R. Lynch ; but there is a host of others, who, by manly, zealous toil, entered the domain of higher learning, and carved out for themselves immortality.

VII. SELF-HELP.

Gibbon said, "Every person has two educations—one which he receives from others, and one more important, which he gives himself." Sir Walter Scott said, "The best part of every man's education is that which he gives himself." This self-help principle in the development of faculty and the acquisition of knowledge accounts for the pleasing and inspiring fact, that a higher training in institutions of learning is not essential to lofty intellectual attainments. This is the grand reason why men, born in obscure country places, have become prominent leaders in cities, states and nations; why men, born as slaves, have electrified the civilized world by their magic eloquence, and have astonished the literary giants of their day by the production of scholarly, philosophic works. It explains how the former slave filled with credit legislative, judicial, and executive positions, and aided in framing, interpreting, and executing the laws of our country

VIII. EACH OF YOU MAY ACHIEVE HIGHER CULTURE.

Each of you, by zeal and industry, perseverance and application, can delve with success into the profound depths of mathematics and philosophy, roam with profit and pleasure the inviting fields of linguistics, sore to the steepy heights of science, and reflect credit upon yourselves, your race, your state, and your country. This higher education is very incomplete if it does not ground one more solidly in the eternal principles of right. The mainend of all knowledge is to make us morally better—to restrain the passions, foster virtue, and despise vice. The distinguished thinker and philosopher, Swedenborg, well

said, "It is of no advantage to man to know much, unless he lives according to what he knows, for knowledge has no other end than goodness."

Dr. John L. Buchanan, the able and efficient superintendent of Public Instruction of the State, truthfully said in his interesting and instructive address to us to-day, "Morality is the final standard by which the world tries men and women."

May the advanced culture, for which many of you faithfully labor, deeply engraft into your moral constitution the unchangeable doctrines of the Ten Commandments and the holy teachings of Jesus Christ, the greatest of all great religious teachers.

"Pitch thy behavior low, thy projects high;
So shalt thou humble and magnanimous be.
Sink not in spirit; who aimeth at the sky
Shoots higher much than he that means a tree."

—*George Herbert.*

"This above all: To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

—*Shakespeare.*



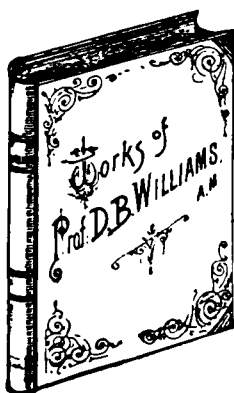
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